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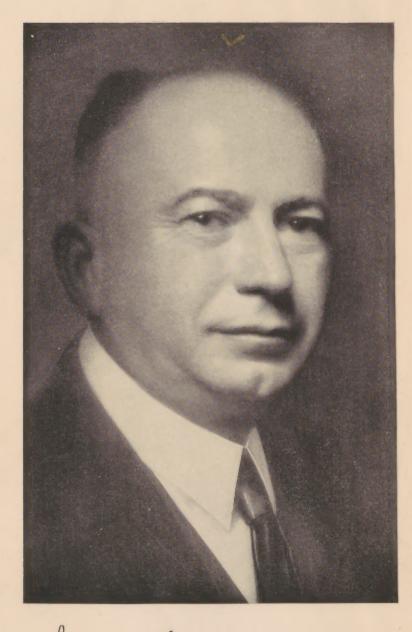
Beyond Psychoanalysis

and
Psycho-Cosmology

Psychoanalysis Beyond Psycho

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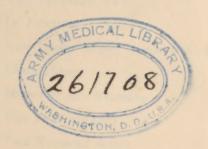


Liver Landis. U.D.

PSYCHOANALYSIS and BEYOND PSYCHOANALYSIS

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CONTENTS

PSYCHOANALYSIS

		PAGE
	Introduction	vii
I.	THE MEANING OF PSYCHOANALYSIS	1
II.	THE MANNER AND METHOD OF FREUD	5
III.	Other Authorities and Their Findings	11
IV.	Adler—Theory of the Neurosis	17
V.	JUNG-MYTH AND LIBIDO	26
VI.	PRELIMINARY NOTES ON SEX AND EMOTIONS	35
VII.	THE DREAM	42
VIII.	THE FREUDIAN TRAIL	58
IX.	IN FURTHER PURSUIT	69
X.	New Doors to the Unknown	78
XI.	More Doors	92
XII.	Medicine and Religion	100
XIII.	THE SUBCONSCIOUS	104
XIV.	THE NEUROSIS AGAIN	111
XV.	THE ENERGY THEORY	120
XVI.	Psychic Infection	127
XVII.	THE CENTRE OF PERFECTION	133

CONTENTS (Continued)

XVIII.		PAGE			
	Psychics and Physics				
XX.	BEYOND				
PSYCHO-COSMOLOGY					
	Introduction	157			
I.	THE MEANING OF PSYCHO-COSMOLOGY	163			
II.	Psycho-Cosmology and the Unconscious	174			
III.	Psycho-Cosmology and the Perfection Urge	183			
IV.	Psycho-Cosmology and the Fourth Dimension	192			
V.	PSYCHO-COSMOLOGY AND THE NEW WAY TO TRUTH	200			
	Index	209			

INTRODUCTION

IT seems the world has not yet made up its mind about Sigmund Freud, the founder of psychoanalysis. Whether to credit him with having actually evolved a new psychology or to regard the whole subject as merely a new name for such long-familiar practices as confession, casting-out-devils, rabbi-consultation, fright-charming, and other devices of ministration applied to the sick, is still, in many quarters, a debated question.

For my own part, I believe that psychoanalysis, in view of what it has accomplished, ought to be as much of an accepted doctrinal science today as any other demonstrated theory; and one of the objects of such a book as this is to help establish the truth in the mind of the lay reader. I purpose, therefore, in the earlier part of my work, to devote considerable space to a discussion of the views of Freud, together with the views of those that have come after him, and then, in the latter part, to set down my own theories.

I trust it will not be out of place, in this introduction, to trace briefly some of the processes of my mind toward a conception of psychoanalytic planes beyond those treated of by any of my predecessors. The reader, thus, I believe, will be able more intimately to follow out, later on, such original suggestions in the study as I may have to offer—contributions embracing theories which I evolved gradually by analyzing the workings of my own soul life, in addition to studying the experiences of hundreds of others who, in the course of thirty years' medical practice, came to me for assistance.

As a youth at school, I was what one might call a knowledge enthusiast. I absorbed myself in a study in much the same manner that people become absorbed in a passion; and indeed, this thirst for knowledge was so absolute and exclusive as to make interest in all other studies, for the time, impossible. My "first love" was geography. To know the extent and limits of the physical world—this was my only concern, until I turned with as much avidity to a study of history. I was next curious to learn of worlds beyond our own, and became immersed in astronomy. And in astronomy I found not only the subject which fascinated me above all others, but one which gave opportunities for the expression of what was already developing within me—psychic vision.

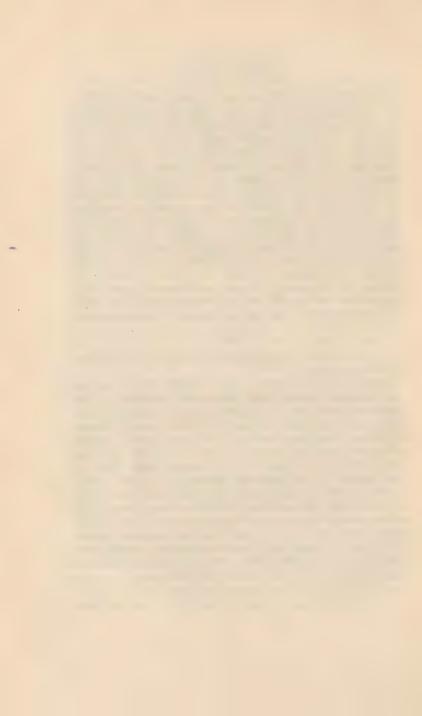
I studied medicine, as I did physiology and psychology, to get a knowledge of the workings of the human machine, and to help me toward a surer understanding of the interrelations between physics and psychics. From psychology it was but a step to psychoanalysis. And psychoanalysis, it seems, offered the best solution yet to some of the most complex mysteries surrounding the hidden side of things. I came to believe in psychoanalysis because, to speak pragmatically, it worked. Apart from its admittedly great therapeutic value, which alone should entitle it to universal acclaim, psychoanalysis has been the means of opening up new pathways to the invisible. Through and beyond psychoanalysis, we enter untrodden wildernesses whence, returning, we may bring back to the heart of man faith in the life eternal.

Here, in this book, we shall be mainly concerned with psychoanalysis as a means of coming to a more satisfactory conclusion as to (1) the nature and purpose of matter, (2) the relation of energy to matter, or the physical to the physical, and (3) the question as to whether, through the perfection of what I call our "subconscious senses" we shall not be able to comprehend truly not only the present physical cosmos, but the greater psychical cosmos In the same light, in fact, that the as well. Russian philosopher-mathematician, Ouspensky, considers time as an extension of space, as the longsought-for fourth dimension, so I regard the subconscious matter evolving within us as an extension of the matter of which we are aware and making daily use of. This subconscious matter, when fully developed, will operate in a fourth dimension as easily as physical matter operates today in a universe of only three. If, therefore, we give thought to the "formidable divinity" within us, nourish it, believe in it, assert it, and cultivate it, we shall get to the point where the whole noumenal world will lie before us, comprehensible and comprehended.

A few words in justification of my title, "Beyond

Psychoanalysis."

Freud, Adler, Jung, and others have broken considerable ground, and pretty well covered it. But they have left great, untrodden tracts ahead of them. This book purposes to carry the findings of Freud and the whole psychoanalytic school into the realm of more immediate practicability; to prove that our senses may be helped on the evolutionary road of perfectability; to show that, through a proper understanding of the substratal seethings and bubblings of the mind, the eye can be further sharpened, the ear more delicately attuned and our sensibilities given finer direction. I am attempting to enter those wildernesses equipped, I am frank to say, with but a handful of new ideas which may or may not throw a cataclysmic light into this second darkness.



PSYCHOANALYSIS



THE MEANING OF PSYCHOANALYSIS

PSYCHOANALYSIS is a comparatively new science. Forty years ago Freud was unknown. Today his name is known all over the world. We talk so glibly now of the subconscious, dream-symbolism, complexes, repressed desires, etc., that we are apt to forget that these terms, in their new application, are of the most recent coinage. At the dinner table, in the lecture-hall, on the street, at the fire-side, the Freudian theories take precedence over practically all other topics of interest. The question of what to do with our impulses gives rise to interminable discussions and very often, as one might suppose, to heated scenes. The enemies of Freud are quick to assail while his endorsers are hot to defend.

Clearly, the need for a correct understanding of the whole subject—or at least its most fundamental principles—is urgent, if we would save ourselves from the reproach of ignorance. Technical treatises translated from the German are many, but they are forbidding, and the stress of modern life precludes the average reader, the man who would know, from gathering his knowledge from a detailed examination of hundreds of medical dissertations and text-books. We have become accustomed to catch our knowledge on the wing, whether for good or ill. Once, however, we grasp the essence of psychoanalytic doctrine, it will not be so difficult to tread the mazes of its ramifications. The reader will then be in a position to enter easily upon new perspectives such as it is my purpose to present as I proceed.

1

Once taken up, the study of psychoanalysis cannot very well be abandoned. It has the fascination of science and the mystery of the arts to recommend it. The foundation, in fact, of all art is the idea as it is conceived and grows in the imagination. This process psychoanalysis deals with—especially as the idea, in the dream, dramatizes itself into all forms of art. Our main concern, however, will be with the deeper layers of consciousness, where the ultimate truths are hidden and operate—that chaotic abyss where a thousand and one motives, scruples, doubts, and conflicting fears swarm, and out of which there will spring finally the "dancing stars" of our souls.

From the more specialized standpoint of pathology, psychoanalysis offers a practical method of probing functional disorders and curing diseased states of mind. We might call it psychical surgery. It pierces beneath the erratic thought, the wayward impulse, the controlling idea, into the half-lighted jungle growths of consciousness.

It is common to speak of two groups or schools of psychoanalysts: the Vienna group, headed by Prof. Sigmund Freud, and the Zurich or Swiss school, headed by Carl Jung. The circumstances attending the birth of the science must be a twice-told tale. but no matter how often the facts are rehearsed. they retain a perennial interest. Briefly stated, the story is something like this: In 1881, while Freud was finishing his studies in Vienna, Dr. Breuer, an elder colleague, was treating a hysterical girl of twenty-one. She was extremely intelligent and had been suffering for two years from a variety of physical, mental, and strongly emotional disturb-Despite normal vital organs, her condition appeared serious. It appears that her illness first became evident while she was nursing her father. to whom she was greatly attached. During a period of memory lapse one day, her mother heard her mumble some words to herself. When the doctor hypnotized her, later on, and repeated the words, she related a number of forgotten memories, after which she seemed to feel better. Repeated treatment by this talking cure restored her to normal mental life. Her symptoms of hysteria were diagnosed as remnants of painful memories which had originated in psychic injuries or shocks.

Freud was deeply impressed and began a systematic observation of hysteria cases. In 1895, in collaboration with Dr. Breuer, he published "Studies in Hysteria." He concluded that hysterical patients suffer from reminiscences; that they cannot escape from their past. To effect a cure, it was essential to release imprisoned emotions by recalling the scene connected with the psychic shock. Freud inferred that consciousness involved a double personality: the conscious mental state and the subconscious. Forgotten memories it seems, are such as have been dropped from consciousness to be repressed into the field of the subconscious, whence they are ever ready to emerge and form associations. In this manner phobias, obsessions, and hysterias are born and become the exciting cause of such symptoms as inhibitions, hallucinations, morbid fears, compulsions, etc. Where the individual cannot reconcile a wish with his principles of conduct, a conflict follows and ends in repression: a kind of forgetting. It is a make-shift device of nature to avoid pain and protect the personality. Of course the desire is not killed: it sleeps in the unconscious, or-as we prefer to call it—the subconscious. As a rule, repressed wishes can be traced back to childhood, and are sexual in nature.

When a group of ideas is bound together by a common emotional tie, we have, in the words of the Zurich group, a "complex." To illustrate: a man commits murder and keeps the secret of his crime to himself. In time a murder-nucleus will form, col-

lecting about it a mass of associated ideas and feelings. These may voluntarily be pushed into the background of the conscious and, in time, seem to fade away. But the fact is, the murder-nucleus never dies, but keeps on growing, and the ideas which the crime brought in its wake continue to gather and increase in number, notwithstanding that the murderer may not be aware of this result. Unobserved and unrealized, these notions and feelings brought into being by the crime, enter into the daily acts and thoughts of the malefactor. The fear of discovery of course auxiliates the nucleus, as in modern society, where the criminal is a hunted animal. In a conscionable being, the murder-nuclei will multiply so fast as at last to drag him to confession in order to find relief. The incidents in Dostoieffsky's "Crime and Punishment," and Edgar Allan Poe's "Imp of the Perverse" very well illustrate this point.

It is the summoning or calling up of forgotten or repressed memories at the bottom of the subconscious for the purpose of discharging them into the conscious that the technique of psychoanalysis achieves. By touching the sore spots in the subconscious life of the patient, the most hidden secrets are irrupted into the field of the conscious and melt away like bubbles on the surface of the water. Sometimes, it is curious to note, the patient himself will resist the process and interpose an emotional counter-will. To overcome this resistance becomes the chief task of the physician.

THE MANNER AND METHOD OF FREUD

In the actual treatment of neurotics and neurasthenics Freud discovered that the best results could generally, if not invariably, be obtained by placing the patient at his ease. The patient is told to assume a restful position on a couch; to look away from the physician and to talk freely along any line of thought that may please his fancy. The patient must observe one rule; not to be his own critic. In the final estimate, all pauses, hesitations, slips, forgetfulnesses and emphases on the part of the subject are considered and go a long way toward assisting the examiner to reach the complex.

The psychoanalyst has many methods at hand for probing. Hypnosis, used rather sparingly by Freud years ago, has been given up. Practitioners found that even if it penetrated to the cause it did not remove the symptom, and that, further, no permanent results followed. However, the analyst may still make use of the association test, undertake dream-interpretation, follow out hints given when the consciousness is off guard, or study the symptomatic acts and slips of everyday life.

The association test took form when Carl G. Jung drew up a list of one hundred words which he used as definite tests in the examination of his mentally-afflicted patients. From ten to twenty of these words have to bear in some way upon the nature of the case to be analyzed. Each word is pronounced aloud to the patient, who is told to utter instantly thereafter the first word or words that come to his

mind. The reaction time is noted (i.e. the time it takes for the responding word to be uttered) in seconds or units of .2 seconds. When the test is finished, the answers are examined and charted. The slowest reactions in the list (i.e., the words that brought forth responding words from the patient in the longest time) indicate the emotional state or complex.

Here is an example of a normal type as recorded by Jung and Peterson:

STIMULUS	REACTION WORD	REACTION TIME
WORD		In Seconds
1. head	hair	1.4
2. green 3. water	meadow	1.6
3. water	deep	5.0
4. stick 5. long	knife	1.6
5. long	table	1.2
6. ship	sink	3.4
7. ask	answer	1.6
8. wool	knit	1.6
9. spiteful	friendly	1.4
8. wool 9. spiteful 10. lake	water	4.0
11. sick	well	1.8
12. ink	block	1.2
13. swim	can swim	3.8

The patient in question, during a recent attack of depression, it appeared, had determined to commit suicide by drowning. The complex showed itself in the associations which required the longest reaction-time. These are 3, 6, 10, and 13, which are

in heavy face type.

Anyone may make the experiment. Jung held that it was possible, by means of the association test, to obtain information concerning the principal complexes in the mind of a given subject. The method has since been considerably developed. It is useful in preliminary investigations and indicates directions along which subsequent detailed analysis may most profitably be conducted.

As the dream is the royal road to the subconscious, its utility for arriving at a diagnosis of the patient's

condition is indisputable. In my chapter on "The Dream" I give a detailed outline of Freud's method in employing this phenomenon.

Freud shows that no psychological moment is without its special history. See his book called "Psychopathology of Everyday Life," wherein he treats brilliantly of this phase of the subject. live in a cause and effect world, Freud contends, even in the realm of the psychic. The forgetting of proper names, mistakes in speaking, in writing, or in reading, the automatic carrying out of purposive acts, the misplacing or breaking of objects—all these are ingeniously explained as impulses springing from suppressed wishes that have resulted in complexes. Simple acts, therefore, of omission, though apparently of no consequence, are pregnant with meaning and equivalent in many instances to symptoms. From a given act or situation it is generally not difficult to arrive at an interpretation. The more practised physician will arrive at one sooner, and hit upon the truth much more readily than the novice.

Any device that will succeed in bringing the subconscious under examination is satisfactory. Personally, I believe that one must create a different technique or bring a different test to bear on each individual case.

What changes take place in the subconsciousness of the patient during treatment and cure? An answer which is satisfactory explains that the symptoms dissolve by transfer: i.e., complexes are changed into other psychic products. What is called "transfer" in psychology is a spontaneous reaction that takes place when patient and physician meet.

What becomes of the freed wishes? In the first place, repression is succeeded by unconscious condensation. The stronger impulses prevail over the weaker ones. In the second place, wish-emotions from childhood are used for purposes that might be

called vicarious; that is to say, they are sublimated. In the third place, repression is quite commonly removed by direct fulfilment or satisfaction.

The methods of therapy as laid down by Freud and his followers are being adapted and modified for use in psychological clinics throughout the world. It might be well to mention the Southern California Association of Applied Psychology, for instance, which takes care of the unfit, the subnormal, and the wastrels until they are "brought to a normal level of efficiency." Clinical psychologists are appearing as a distinct professional body, not to mention psychoanalysts.

In the United States, Dr. A. A. Brill was one of the first to practice and profess the Freudian method. Other prominent physicians followed soon after, among them Drs. J. J. Putnam, T. Burrow, S. E. Jelliffe, W. A. White, and Edward J. Kempf.

OBJECTIONS REFUTED.

The enemies of psychoanalysis have raised many objections. Among these is the charge that by over-emphasizing the sexual import or suggesting fulfilment of impulses rather than repression, we shall be removing the safeguards of social morality. Dr. T. Burrow answers this objection effectively. I think. He declares that a fear morality is after all a sick morality, a morality that will finally destroy the people who follow it; for the basis of such morality is repression. "To escape the deadlock of repression by helping men and women overcome their resistances and, unafraid, place themselves at one with the healthy, forward-tending processes of life -such is the essential meaning of psychoanalysis." And if we interpret Freud aright, I think he comes to the same conclusion. Freud does not espouse a foolish satisfaction of one's every impulse. Nor does Dr. Burrow. They both desire, however, that the impulse be not driven back into the subconsciousness,

there to develop and color the body and soul that house it, but that it be brought out on the surface and fought in the open. It does not follow that because an impulse should not be repressed it should be satisfied. Psychoanalysts only seek to get the patient to master it rather than be mastered by it. Our fear-morality, which asks us to repress every emotion which is not considered quite respectable, is no doubt responsible in an appreciable measure for much of the insanity which exists today, and which fills our hospitals and asylums to overflowing.

A typical objection to the practice of the psychoanalytic treatment is made by Dr. Peterson. doubt," he says, "if any persons have been benefitted by this treatment. It requires months or years of work over each case, and it is very expensive. I have, on the other hand, seen very bad results from the psychoanalysis of young men and women, permanent insanity and even suicide; and if it were not destined to be short-lived. I should advocate a law to prevent its employment in the treatment of young people."

Such a pronunciamento is typical of the anatomical-pathological mind without vision. Of course, time, patience, and skill are necessary. Phobias and manias built up through a period of years cannot be cured in a day. Besides, the fault in the instances cited lies not in the science but in the application of its method. Incompetents and quacks always discredit every new theory or practice by their halfway modes of operation. And it is always the incompetents and quacks who must be left out of consideration in a candid estimate of any treatment.

Once comprehended, the value of psychoanalysis will not be measurable. Distress in the psychic world, so much more poignant than in the material. needs mitigation and relief. And if clearing the subconscious through psychoanalytic methods will accomplish only one result, the ridding of subtle and

hitherto incomprehensible fears, then psychoanalysis will achieve as grand a triumph for humanity as any science has yet accomplished.

III

OTHER AUTHORITIES AND THEIR FINDINGS

THOUGH still in its infancy, psychoanalysis has already begun to depart from the purely medical aspect. It has given us a new point of vantage from which to regard such social problems as sex, education, esthetics, mythology, ethics, art, law, religion, etc. Not since Darwin, in 1850, promulgated his evolutionary theory has such an electrical storm swept across the world of human knowledge. effect, however, has not been iconoclastic. theories have not been thrown into the waste-heap for the sake of new ones per se. The roots of knowledge have merely gone deeper into the soil. discovery of the realm of the subconscious has caused what amounts to a panic of exploration among scholars, and the influence seems to be enduring. Of course, some of the attempts to throw a psychoanalytic light upon various subjects of inquiry have been pitiably inept. Still, a beginning has been made which may very likely lead to startling revelations.

In the matter of the sex-life of the child, several German scholars have continued along the lines laid down by Freud. When first announced to the world, his sex theory aroused a veritable tempest. He affirmed the rather astonishing doctrine that the child, from the very beginning of life, has sexual impulses and activities. Sex in the child is, however, entirely dissociated from the function of reproduction. To describe this infantile condition Freud borrowed from Havelock Ellis the term "auto-ero-

ticism." The sex-life, it was pointed out, is manifested in certain bodily zones, called erogenous zones. Thumb-sucking, scratching, masturbating, inflicting pain on another (sadism), are all so many expressions of a developing sex-life which becomes definitely organized at the close of puberty. As the child matures beyond the period of puberty, it is forced to repress impulses through shame, disgust, and the restraints of morality.

Dr. H. von Hug-Hellmuth has written a monograph on the mental life of the child in which, with Teutonic thoroughness, she expands the Freudian formula. She argues that the child, in sucking, seeks not only to appease hunger but to get pleasurable sensations. It is a form of infantile onanism. Rocking, swinging, being thrown up into the air, skin stimulation of the bath, and exposure of the naked body, all minister to the child's sex instincts. Kissing and gentle biting also reveal sex urges.

In "The Child's Unconscious Mind," by Wilfred Lay, there is an attempt at exposing the unconscious mental activities of the child. The thesis rests on two assumptions: first, that all activity is based on the sex urge; and second, that all errors are results of unconscious wishes. Mr. Lay's position is a fumbling effort, I regret to say, to unite education with psychoanalysis.

Researches and findings in the psychology of sex by the generality of investigators have run parallel to the conclusions reached by Freud. Some take issue with him; some will not go so far; some go even further. Literature on the subject bulks large. Within recent years, the study of sex has been pursued more frequently and intensely along psychoanalytic lines than along any other.

Freud was the first to enlarge the scope of analytic psychology, to suggest new fields for research, and to indicate the relation of the myth to primitive wishes that had been repressed. The major part of

Jung's work has been the exploration of history and folk-lore for an insight into the foundations of individual psychology. "The unlocking of historic problems through psychoanalytic knowledge drawn from the activity of the modern unconscious mind," he says, "throws light backward toward the nature of our ancestors." K. Abrahams, a later investigator, who has studied myth and dream, conceives the myth as containing, in an abridged form, the outgrown mental life of a people, especially its infantile wishes. As a result of these studies, primitive man and primitive culture have come to be regarded in a new and quite different light. But we have become interested in the myth, not for itself but on account of the mental processes involved in the origination and formation of impulses behind it.

With regard to the regulation of instinct in primitive society, Freud's "Totem and Taboo" should be carefully gone over. His thesis may be summed up, as far as summing up is possible, by saying that taboos, like neuroses, "have their origin in and represent the end-result of contrary emotional excitations." Taboos were restraints imposed upon individuals for the sake of the good of the group—or the supposed good of the group, like some of the codes of our present morality. We must not forget, however, that humanity will ride over its own laws, moving, as it does, to the tune of two principles: pleasure and pain. Morals are made for man, not man for morals. We often act, however, as though it were the other way around.

The sociologist has been attracted to Freud's theory of the sublimation of the instincts—a sort of conversion and idealization of sexual leanings into non-sexual channels. Most of our avocations, in which we become suddenly interested, may represent such sublimation. Men and women, denied satisfaction in love, often seek and find it in science, commerce, art, and other activities. Success

is thus brought on by society's balking at the native human instincts. It is this complementary field of psychology to which the economists must turn for a vitalization of their basic hypotheses. The dynamic psychology of today describes the present civilization as a repressive environment. For a great number of its inhabitants, a sufficient self-expression is denied.

Even the judiciary, it appears, has not escaped the psychoanalytic net. Theodore Schroeder, a champion of free speech, has emphasized the need of having every judge on the bench "submit himself to an expert psychoanalyst for so thorough an analysis that he (the judge) knows the source and behavior of every impulse at work within him, even those which are usually working unconsciously, and to have a thorough knowledge of the use of the scientific method as applied to legal problems."

Psychoanalysis has made inroads into the domain of literature. Introspection has developed the serious short story into an out-and-out character study, touching upon special facets of the human personality (witness the Russian short story writers). The novel of character has transformed itself into a psychoanalytic ramble, leading one into the stray paths of the subconscious. The interest is in the analysis, not in the event. The splitting or dismembering of personalities is manifest in the writings of many moderns like Henry James, Frank Swinnerton, D. H. Lawrence, Sherwood Anderson, Waldo Frank, Virginia Woolf, Floyd Dell and others. In a recent article on "Psychoanalysis and the Novel." J. D. Beresford says: "The deliberate intellectual use, in the pages of a novel, of the teachings of psychoanalysis produces an effect upon the reader that may be variously irritating, unconvincing and negligible, but is rarely, if ever, psychologically valuable . . . a writer of genius such as Dostoievsky has in one sense forestalled the conclusions of this branch of psychology and used them to the benefit of literature."

Van Wyck Brooks, in his "Ordeal of Mark Twain," has analyzed the thwartings and sullen outbursts of America's first humorist, from the viewpoint of psychoanalysis.

Complex literary personalities like Medea, Hamlet, Faust, have been analytically probed. Freud himself resolves the Hamlet puzzle into the Oedipus complex in the following manner: Hamlet's uncle, guilty of murdering his brother, stands as a symbol for Hamlet's own repressed childhood desires. Hence his hesitation to avenge the crime and his refuge in dilatory speculation.

"The Erotic Motive in Literature," by Professor Mordell, presents a series of psychoanalytic interpretations of authors and literary movements. Idealism or romanticism the writer regards merely as the fulfilment of the author's wishes. The Paradise of Dante, The Celestial City of Bunyan, the Utopia of More represent so many desires to get away from reality. Sir Oliver Lodge's "Raymond" may be considered another dream of a hope. We all, it seems, create a world for ourselves in the outer universe to correspond to the need we feel for a world within our own souls.

The popularity of "Robinson Crusoe," "Treasure Island," "Tarzan of the Apes" and all the books of legend and fairy is attributable to an unconscious yearning to revert to barbarous or childhood states (atavism). There is even a decided connection, as Georg Brandes pointed out in 1867, between the nursery tale and the state of the subconscious. "Day dreams," someone said, "are the beginning of literary creation." We might add that genius is nothing other than a product of the subconscious.

Masterpieces are born in the actualization of personal wishes. Goethe's "Sorrows of Werther," Rousseau's "Nouvelle Héloise," "The Comedie Hu-

maine" of Balzac, the romantic dramas of Beaumont

and Fletcher are monuments of such desires.

Granted that literary gossip is interesting, the question arises whether psychoanalytic treatment of literary material is wise. There is much to say for and against it. The average reader may resent microscopic charting of the accidents of literary creation. He may be interested less in the process than in the product. He may not want to go looking for roots on the plains of Parnassus. On the other hand, there is an interesting body of readers who find nothing else so absorbing or worthwhile in literature as this psychoanalytic probing into the motives, deeds, and lives of the characters.

There is, however, the grave danger of making out of psychoanalysis a royal road to learning and success. Popular psychologies of efficiency have sprung up like mushrooms. There is too much talk about varying selves, memory enhancement, higher mental planes, automatic thinking, and other bewildering pomposities which feed and flatter the minds of those who want to know everything with the least possible effort. The "great within" is pish-posh. Throwing a wordy mystery about the fundamental facts of psychology will result in more harm than good. The genuine is being choked by the spurious. Such a course of development is to be deplored since it discredits the important conclusions of psychoanalysis.

IV

ADLER - THEORY OF THE NEUROSIS

ONE of Freud's most notable and ardent followers has been Dr. Alfred Adler of Vienna. For many years Adler observed psychical disorders, and successfully applied the Freudian technic as a cure. Gradually, however, after much practice and experimentation, Adler diverged from the master in his conception of the cause of the neurosis, and formulated his own theory. "It is time I got out of the shadow of that man," he remarked, not so much in resentment as in self-justification.

Within the pages of this chapter, I purpose to compress the essence of Dr. Adler's contribution as set forth in his "Neurotic Constitution." I shall try to avoid the formidable technical jargon with which his

work, in the original, is honeycombed.

Dr. Adler goes to the biological basis of life. He is frankly a materialist. For him the psychic conflict is rooted in the organic, and the fundamental element in the neurosis is the feeling of inferiority on the part of the patient. Now this feeling of inferiority Adler invariably traces back to an inferior organ in the physical make-up of the individual, just as Freud sees the origin of every dream in a frustrated wish fulfilment.

My own belief is rather a combination of both Adler and Freud. I think neuroses are the result of repressions, but that these repressions are unfulfilled wishes toward perfection, the inferior elements in us striving constantly to become superior. For me, therefore, repressions are psychologically

causative, and the true sources of the neurosis. We see this in marriages, in the constant struggle between man and wife, each desiring to assert and gain the mastery. In any partnership the same contest is evident. We see it also among groups, nations, and whole races. For Adler, however, the neurosis is limited to the organic and derived from the effort of the patient constantly to overcome his feeling of physical inferiority.

The neurotic, according to Adler, is ever in dread that his deficiency may be exposed, and so he exerts all his powers to conceal it, to bury it under a demonstration of superior actions and talents. In the effort to attain compensation, the patient overshoots his mark and follows what is called his "fictitious goal," of which I shall soon speak. Now this striving for compensation is inherent in the nature of things, because, owing to the inferior and superior elements in our make-up, an equilibrium is always sought. We have in the heart, for instance, an inhibitory nerve and an accelerative nerve. The first keeps the heart from beating too fast, the second urges it to go faster: and between the two impulses, the heart's equilibrium is maintained. Where, however, the equilibrium has been upset, the neurosis comes in, and the inferior organ begins to seek the attainment of its fictitious goal. Sometimes unbelievable results are brought to pass by this peculiar struggle for compensation, or by what Adler might call "the maximation of the ego-consciousness." The products of genius are not infrequently traceable to such an effort.

In a sentence, Adler's theory of the neurosis resolves itself into this: Given, a bodily inferiority; result, compensation through the nervous system. By inferiority, Dr. Adler means incompleteness in organs, arrested development, inhibited or frustrated functioning, deformities, and diseased organs. At the same time, he believes that "no organ in-

feriorities exist without an accompanying defect in the sexual apparatus."

Once the individual is conscious of the weak point in his make-up, there is visible, according to Dr. Adler, a sharp lowering of self-esteem. The ego is degraded, and a force is born which urges him to develop his psychic powers. He struggles for assertion, for adjustment through compensation. He seeks protection and security. The result is what is called a neurosis.

The presence of an inferior organ makes a special demand upon the interest and attention. It shows itself in action, in thought, in dreams, in the choice of a vocation, artistic inclinations and capabilities. It compels a special training of the appertaining nerve tracts and develops by way of balance a sensitiveness at inferior parts, such as the lips, taste, touch, etc. Helen Keller, the blind and deaf woman, is an example of such compensation.

In the dreams of children we often find physical shortcomings overcome. Dr. C. W. Kimmins, a very recent investigator, shows that "the blind—unless they were totally blind before the age of five—see perfectly in dreams, even after an interval of many years and apparently with little diminution of vision. The deaf in dreams escape their deafness. The cripples walk." Children who live in cities dream of making excursions into the country; the faint-hearted see themselves as heroes in nightly exploits. All of which are instances of the law of dream-compensation as formulated by Dr. Adler.

The constitutionally inferior, unattractive, too strictly reared or pampered child is generally found to be predisposed to neurosis. Such a child, more zealously than his normal playmate, seeks to avoid pain of any nature. This fear of pain springs from a feeling of feebleness which it is his desire to disguise. He is forever ill at ease, insecure, suspicious. He is always fighting his self-consciousness. He is

habitually on the offensive against the world. Sometimes he blames his parents; sometimes fate. His thoughts run somewhat as follows: "The fault lies with my parents, with my lot in life, because I am the youngest, because I was born too late, because I am dwarfed, have too small a head, am too homely, have a defect of hearing, impediment of speech, have imperfect genitals, am not a man, am a girl. Yes, I'm bad by nature, dull and awkward, I submit too easily, and despondent and obey everyone, am a cripple, etc.

In the struggle to rescue his ego, the child must find some point outside himself towards which to strive. At first the child will put out feelers to test his environment. Once he finds a suitable and auspicious star, he will fasten his wagon to it. star becomes a fiction, dogma, ideal or god. greater the insecurity, the greater the fiction. By foul means or fair, no matter how impossible, the neurotic will strain to reach his goal. It is essential to his security. So urgent does he feel the need. that he will exaggerate and stimulate symptoms, or summon attacks of epilepsy, hysteria, neuralgia, and migraine. All the vices and reprehensible habits of the neurotic are so many devices for winning a surer footing in life. To still the inner demon, he whips himself into a fury of ambition. He says to himself: "In the end I must become master of the situation." In this thought lies the essence of what Adler calls "the masculine protest," another name for the lust, in man, for mastery.

Whereas the normal person is ever ready to yield, compromise or withdraw, where the situation demands it, the neurotic will resist. He is nailed to the cross of his fiction. The definite goal is ever before his eyes. He must become another Caesar, another Demosthenes, another Cromwell. He is bound to rise—as he sees himself—to the highest peak of his ego. Ultimately his character and personality are completely transformed to the image

of the fiction. The neurosis then comes to a head. In rare instances, compensation creates talent or genius, as in the case of Demosthenes.

Having found a point of vantage from which he may view life's problems, the neurotic, as he develops, looks to father, mother, elder brother, sister, or teacher as guide or pattern. He measures himself with others. He becomes intensely inward-looking and develops such traits as hypersensitiveness, irritability, obstinacy, stinginess, discontent, impatience. He is proud, dogmatic, contradictory, envious. He postpones decisions and trembles for results.

The neurotic regards the world as divided into masculine and feminine. On the masculine side he places such qualities as certainty, self-esteem, manliness, domination. On the feminine, uncertainty, lowliness, effeminacy, submission. As the feminine indicates inferiority and weakness, he abhors it with all his heart and strives toward the manly—or his conception of the manly. Also, he arranges all experiences according to the scheme of "up—down." Victory and success are up, while their opposites, defeat and failure, are down. The masculine protest—true as well of the neurotic woman—goads the neurotic like a gadfly.

In the second part of his work, Dr. Adler enumerates specific vices common to neurotics. Many cases are put under the observation glass. To support a feeling of inferiority, for instance, the patient (male or female) resorts to certain expedients, all of them forms of self-interest and evasion to deceive himself and his world. These vices may be tabulated and explained as follows:

Avarice: the desire to attain everything. It deviates into stinginess or asceticism. The neurotic may assume humility, modesty, or contentment to win his point.

Distrust and Jealousy: a fear of the sex partner or mate, and loss of love. The patient may degrade other persons by inventing tales of adultery, etc. Or he will struggle not to fall in love if it means a lowering of the ego.

Coquetry: the impulse to force others into service and to exercise one's own sense of power. Often the physician is included in the circle.

Asceticism: religion, superstition, and morality are made to serve as cloaks of security. Rigid dogma is followed. The patient moves within the walls of principles. Other forms, such as fasting, praying, weeping, religious insanity, hallucinations of God, saints, and heaven, are expressions of a feeling of superiority over environment.

Cruelty: the desire to inflict pain on others and to conquer. Often it is expressed in a literal love of the bitter truth in order to serve the fiction.

Dominancy: the overpowering desire for conquest or popularity. The patient will enter athletic contests for the opportunity it might afford of asserting superiority. He will try, in all possible ways, to prove himself the stronger; he will try to dominate the mother, for instance, as a test. This is Adler's clue to the Oedipus complex.

Derogation: a main pole of the neurotic state. The purpose here is to bring others down to one's own level, in order to gain a sense of superiority. A typical utterance of the patient is that "all women are sinful and frivolous." The desire to derogate becomes especially pernicious when the patient belittles the worth of the doctor in order to hold fast to his own symptoms. In such a case "transference," so essential to therapeutic treatment, wherein sympathy passes from one to the other, cannot take place.

Self-reproach: the neurotic is at peace only when he has an attack behind him. The idea of suicide or self-torture with the intention of injuring others indirectly, or of attaining security, is common.

There are many traits which accompany these artifices, such as obstinacy, rage, ambition, greed, malice, and sexual precocity. The end in every case is the desire for absolute power. Often the neurotic

displays a double ego.

It must not be supposed that such tendencies are inherited. They may be acquired from emulating persons that are admired. When the father becomes an ideal to the daughter, he serves as a refuge made necessary by the craving for security. The masculine protest prompts the child—whether male or female—to tend toward the manly state.

Many conditions heighten the neurosis. Family life contributes largely to it. The love of parents for each other, or the marriage of a younger brother or sister, may excite the neurosis. An anticipated marriage is a common cause. In the woman, the fear of childbirth is opposed to the masculine ideal

of independence as exemplified by the father.

To gain his point, the neurotic keeps before him always this formula: raise your ego and degrade that of others. He exacts constant proofs of his superiority, as already pointed out. He uses his neurosis as a weapon. He pretends to fall into a faint to win the tenderness of the mother; and to gain his point he will carry out regularly such deceptive acts as blushing, head-ache, pains, tremors, depressions, and other ready-for-use devices. To extend the limits of his ego, he will exaggerate such "manly" traits as lying, bragging, playing with fire, and falling in love.

How shall one proceed in the cure of the neurosis? Adler states that once the patient becomes more certain of himself and recognizes his fiction for what it is, he controls his impossible desires. Destroy

his false perspective, dam up the inflow of the fiction, and undermine the faith he has in the power of his driving devil. His feeling of inferiority must be destroyed, and the fear of the feminine role in his life eliminated at all costs.

It is natural to ask wherein Adler differs from Freud in fundamentals. The difference between them lies in their divergence rather than in their disagreement. According to Freud, the growth of perverse inclinations with their repression into the subconscious is the basis of the neurosis. Adler admits the perversion but explains it as arising not from innate impulses, but from the patient's striving toward a fictitious goal. This force compels the repression, which is only an incidental feature—a side-show, so to speak.

The Oedipus complex is merely a fancy of what constitutes manliness: superiority over women. It is based on the will to power. Homosexuality and exhibitionism are expressions of the masculine protest, and may be traced to the Oedipus complex as

the source.

Sexuality or love, says Adler, is not the whole directing force of the dream. To say it is "is illogical, bad fiction, contradictory, confusing, and out

of accord with reality."

As to the dream, it is the index of the patient's egotistic thinking. The notions that come to the surface must be brought within the scheme of masculine-feminine before they can be useful in interpretation. In fact, every dream must show a progression toward the manly, which represents security. A series of dreams generally betrays the guiding fiction.

When the dream reverts to childhood memories, the neurotic is then seeking refuge in the struggle to gain security. However, the purpose of the dream is not primarily the fulfilment of childhood wishes, but rather a balance to strengthen the dreamer's

weakness.

25

In symbols, Freud has investigated actual or possible sex phases only. Had he looked below, he might have discovered the striving upward, the masculine protest, as Adler found it. Male and female images, it is true, are associated by the neurotic with sex, but they really express his ideas of victory or defeat as the case happens to fit in with the guiding fiction. Thus, dreams of horseback-riding, flying, climbing stairs, as well as dreams of racing, soaring. scaling mountains, or emerging from water, represent the will in us to be up, whereas dreams of falling or crawling or sinking signify down. Tooth-pulling in dreams, by the way, may be interpreted as symbolizing the wish to become a man, or the desire to gain more complete manhood.

To conclude: nervous or psychic diseases are attempts at compensation or balance in nature. Expressed in another way, variation from the herd induces a determination on the part of the individual to reach the healthy level. The fear of not being able to do so brings on the need of asserting superiority, etc. The masculine urge is invariably strengthened when the individual feels submerged. The neurotic must seek a north star—or perish. For that reason, he reaches out so often for satisfaction

beyond the bodily planes.

V

JUNG-MYTH AND LIBIDO

THE most brilliant scholar of the Zurich group, as has already been indicated, is Dr. Carl G. Jung. His book on the "Psychology of the Unconscious" has widened considerably the whole concept of the subconscious and prepared the way for further consideration of it. The suggestions and illuminating hints contained in this volume are without number.

To give an adequate summary of the work is wellnigh impossible. We can, however, indicate essential points and present them in somewhat simpler form than they are given in the original.

Jung, like Adler, does not disagree with Freud in fundamentals. For the most part he builds upon the Freudian ground-work, here and there indicating desirable modifications and adding, now and then, new wings to the superstructure. Jung may be said to represent the historical point of view of the subject in contradistinction to Freud, who exemplifies the analytic method.

The words of Nietzsche indicated to Jung the direction of his researches: "In our sleep and in our dreams we pass through the whole thought of humanity. The dream carries us back into earlier stages of human culture and affords us a means of understanding it better."

I believe that those investigators who will put dreams on a scientific basis and hunt them down to their deepest and farthermost depths will create what I might call a "geology science of dreams" by which they will be able to read the spiritual history of man as surely as the delvers into the lower strata of the earth are able to read the physical history of our planet.

Jung came to believe that the soul of the individual re-echoes the soul of the human race through periods. The psychology of one man is an epitome of the psychology of the race. To give his own words: "Just as our bodies still keep the reminders of old functions and conditions in many old-fashioned organs, so our minds too, which apparently have not outgrown these archaic tendencies, nevertheless bear the marks of the evolution passed through and the very ancient re-echoes, at least dreamily, in phantasies."

The oldest strata of primitive man, preserved in the soul, correspond to the unconscious (subconscious). The wishes and energies of primitive man were expressed in the myth. To understand, therefore, the deepest layers of the modern consciousness, it is necessary to examine the psychological foundation of myths, religions, and early culture in general.

Jung makes a distinction between directed thinking and phantasy thinking. Directed thinking, he says, involves effort toward an end and is troublesome, exhausting. The highest form of this type of thinking is science. Phantasy thinking, on the other hand, is automatic. It sets wishes free and turns away from the world. The result is sometimes poetry and sometimes idle dreaming. Mythology, clearly, is a product of phantasy thinking.

In 1906 Miss Miller, an American woman of unusual susceptibility, wrote an interesting personal document which attracted Jung's attention. It was entitled "Quelques Faits d'Imagination Creatrices Subconsciente." On this theme Jung plays all the variations of his philosophy. He examines her dreams, fancies, whims, and sentiments, and digs to the historico-mythological roots. On the thread

of her narrative, he spins the major part of his observations. And the ingenuity of his deductions, as also, his native erudition, is often dazzling. The story of Miss Miller we shall relate here in disconnected portions, dropping it and picking it up again wherever it is suitable to our purpose.

It is the phantasies of Miss Miller while on a sea voyage which form the backbone of Jung's commentaries.

She tells of admiring an Italian officer who sang well. When she lay down to sleep, she thought of the officer—how handsome he was—and proceeded to the writing of an erotic poem, "Brine, wine, and damsels fine," in the singer's honor. This poem was followed by a Hymn of Creation to the gods of sound, light and love, in which she mentions the Heavenly Father.

Jung sees here traces of influences from various classics—"Paradise Lost," the Bible, etc. "When we let the unconscious speak, it always tells us of the most important things of the intimate self." Miss Miller is disturbed by an erotic emotion, and girls in love commonly revive the father-image of which Adler spoke. This father-image is naturally transferred to the idea of a Heavenly Father. In Miss Miller's case, there take place two well established psychoanalytic phenomena: sublimation—the creation of a hymn to satisfy the erotic impulse; and compensation—a father in place of a lover. We shall return to the Miller story shortly.

The word "libido" is taken from Freud, but has been broadened by Jung to mean the creative impulse or the vital energy in general. The word, as now used, extends beyond the widest definition of sexuality and expresses itself in non-sexual connotations. In childhood, for instance, the libido is busy with nutrition. As the infant develops, other impulses require satisfaction. The last stage is that of procreation. In man, the libido ramifies in any

number of directions: allurement, protection of the young, mastery, etc. Sex may be at the basis of all these antecedent and subsequent strivings; it may indeed be the dynamo of the libido, but, as Jung says: "A cathedral is not mineralogy because it is made of stones." Likewise, we cannot say a man is a dog because he is controlled by sexual longings.

The libido, regarded as the sum total of our energies, may either pass outside of the self (transference or extroversion) or turn inside the self (introversion). Any difficulty will cause the individual either to escape into reality or turn away from it toward a world of phantasies. There is always that dual tendency in a man confronted with a need for evasion or escape.

The most popular way of solving a conflict is to transfer it to another. In religion, the Divinity has been the Great Receiver. Says Peter: "Cast all your anxiety on Him, for He careth for you." This expresses in a manner the idea of redemption through the Saviour.

Jung's conclusion on the value of Christianity deserves quotation: "Now that we have attained to the independence of the idea, and thought is no longer fettered by the emotional effects of the impression, the realms of the spirit lie deserted and fallow. The world has not only lost its God, but its soul as well. The Christian religion seems to have fulfilled its purpose, in so far as we are able to judge. It has led human thought to independence and has lost its own significance. The stumbling-block is the unhappy combination of religion and morality. That must be overcome." Therefore, to cast one's sins upon the Divinity is, speaking ethically, worthless.

To come back to the Miller incident: The same complex may seek a hundred different modes of fulfilment or expression. In the "Song of the Moth" Miss Miller tried to solve her problem by becoming positively religious. She then turned to the material

world, in her symbol of the moth singeing its wings in the flame. She thus identified God with her own love, for in the Deity man honors his own generative power. The libido is expressed and recognized in such symbols as Sun, Fire, Father, God. The sun, for instance, is both creator and destroyer. The historical symbols of the libido are indeed numerous. The rubbing together of two pieces of wood once symbolized man and woman. Totems were phallic, just as church spires are today. Various Australian tribes still express the worship and joy of the sexual act by casting a spear into the earth and dancing around it. The Prometheus legend of the transfer of the principle of fire from heaven is likewise a sex symbolism.

If the libido cannot be successfully drained off, we have what is known as repression, which may involve hundreds of instincts. Now, what follows a repression? Usually, there is a backward flow of the energy current, station by station. The energies summed up, though, do not return to their original sources, but are diverted on their way back into chambers of the subconscious. When repression is of frequent occurrence, these chambers begin to fill up and expand more and more till, if repressions are continued long enough, they overrun the mind, and a complete separation from the world takes place, known in extreme cases as dementia praecox.

Such habits as finger-sucking, biting the nails, picking at things, boring into the ears and nose, are the outward signs of a repressed libido. If introversion is carried far enough, there may be a return to the pre-sexual stage of childhood (to the age of five, for instance) and a revival of the parent image. Eventually, such a backward urge follows the path of least resistance and becomes an "incest tendency." Let us note Jung's careful definition of his conception of incest: "The fundamental basis of the incestuous desire does not aim at cohabitation, but at

the special thought of becoming a child again, of turning back to the parent's protection, of coming into the mother once more to be born."

The desire, then, fundamentally, is rebirth. When the libido is not satisfied with phantasies, there is a tendency always to return to the source of life: the mother. Man tries to "sneak" into rebirth in order to be a child again. Through the body of the mother, the soul thinks it can regain communion with Infinite Life.

In cases of insanity, individuals are frequently dominated by incest phantasies. The libido, in the case of the demented son, seeks satisfaction in union with the mother; in the case of the daughter, union with the father. Such phantasies are common enough in ancient picture-writing and religious ceremonies.

Jung quotes an endless array of myths, drawn from a host of sources, that signify birth, sex-union, and rebirth. Phallic symbols, it is shown, dominate much of the religion and art of the world, ancient and modern. In neurotic and psychopathic cases, these symbols are often reproduced. In hallucinations, for example, the fingers are spread out. This corresponds to an old phallic symbol which represented the outspread fingers encircled with rings. The implication is that fire comes from the hand, or that the hand brings self-gratification.

A Roman mystic inscription discovered by Jung is the following:

The sun has always been regarded as masculine and the moon feminine. The Sun-Hero is the light of hope from race to race and the image of humanity's libido. In fact, the gods are libido.

The tree was the basis of many cults in ancient times. The Tree of Paradise or Life and the Cross of Christ are symbolic of rebirth. The motive of embracing and entwining is found in many sun myths. There are myths that signify the conquest of the incest wish. The picture of the serpent encircling a tree is the defense of the mother against incest. One of the most common fancies, signifying rebirth, is the night journey of the sun on the sea. There are numerous variations of this myth. In general the sun-god is enclosed in the mother's womb and returns, reborn, at sun-rise. The sea, indeed, has always been a symbol of birth; from water comes life.

To return again to the phantasies of Miss Miller: During a period of relaxation, a forest appears. The hero, Chiwantopel, an Aztec figure, appears on horseback. The drama begins.

The horse has always been a libido symbol, partly of phallic, partly of maternal meaning, like the tree.

The hero exposes his breast to the enemy. He does not fear death, which is to come in the form of a poisoned arrow.

Wounding by one's own arrow means introversion: a sinking within one's depths to find the world of child memories. "It is our own repressed and unrecognized desires which fester like arrows in the flesh." Further, the arrow too is a libido symbol, while the poisoned arrow indicates a wish for death.

Jung weaves many interpretations about the Hiawatha legend. Hiawatha is the savior. Water flowing from the latter's footsteps and the flash of the comet in the sky represent the male sperm; the West Wind and the shooting star, the process of fertilization.

Throughout the subsequent part of her phantasies Miss Miller is striving for independent life, for a severance of the maternal bond, as observe:

The hero then delivers a monologue. He has been wandering aimlessly for a hundred moons "for her who will understand." He says the meaning of life lies in union with her. Then a green serpent darts from the bushes, glides toward him, and stings him in the arm. Then it attacks his horse, which suc-

cumbs. The hero is grateful and says: "Thanks, little sister, you have put an end to my wanderings."

It is clear that Miss Miller loves herself. Her lover comes too late. The mother devours the libido of the daughter. The death of the hero is the wishfulfilment.

A volcano causes the hero to disappear by earth-

quake into the earth.

As the volcano gave birth to the hero, so at the end of the day it devours him again. His beloved is Janiwama. These syllables are reminders of wa-wa and ma-ma.

When the neurotic complains that the world does not understand him, he means that he misses his mother.

Here ends the story of Miss Miller.

The problem, in psychoanalysis, is not renunciation or gratification, but the successful outflow to higher and more useful levels of the primitive impulses. Freud called this process sublimation, a term borrowed from chemistry, where it means purifying or freeing from baser matter. In mythology, as Jung pointed out, the idea is expressed again and again in the sacrifice and rebirth of the infantile hero. The higher self must rise out of the old dead selves. In religion we find any number of exhortations to sublimation of the sexual urge. Says Jesus: "Think not carnally or thou art carnal, but think symbolically; then art thou spirit."

The sacrifice of the horse, in the case of Miss Miller's vision, meant the renunciation of sexual wishes and the sacrifice of the child personality. Mithra conquering the bull is another instance of the sacrifice of our animal nature to a higher object. This, in fact—the substitution of higher impulses and satisfactions for lower—has been the main problem of humanity since the first dawn of our reason.

Perhaps the best liberator of the unconscious

libido is regular, useful employment. The libido is thus pulled out of the animal vise through inattention, and made serviceable to the world.

These are the knots in the clothesline of Jung's philosophy. He differs from Freud in three respects: First, Jung's libido is more than sexual; it comprehends a non-sexual area. Second, sexual signs in children are shown to be not perverse, as Freud called them, but preliminary to full sexual growth. The pre-sexual stage is made to correspond to the caterpillar stage. Third, the image of the parent, as Jung sees it, is only a colored symbol of the childish inclination toward the source of life. The mother really has no sexual meaning for the child.

In a word: Freud emphasizes sex a little too much; Adler underestimates it; Jung sees sex as the root-material out of which the soul works its way and develops, through sublimation of its instincts, impulses and wills. Jung makes of sex a thing beautiful and elevating; mysterious and metaphysical.

VI

PRELIMINARY NOTES ON SEX AND EMOTION

THE first momentous contribution of Freud that started flurries of criticism was his "Three Contributions to the Theory of Sex." In it he demonstrated that the earliest age of childhood is not free from sexuality; that in fact infantile sexuality, not yet restrained by education, is expressly of a perverse character. We have already noted Jung's correction of this view.

To regard everything infantile as perverse ipso facto is unwarrantable. Sex growth is a normal development. Certain precautions are necessary to insure healthy unfolding of the sex instinct. Clean habits, such as keeping the hands away from the genitals and sleeping alone, are to be encouraged, especially as the abuse of either works such havoc with the physical and the mentality.

Freud writes: "It is established with complete certainty by analyses that the first sexual impulses have often originated in the scufflings and wrestlings of childhood." This statement has a doubtful value. The child's sexual impulses may express themselves in play, but are not aroused, at an early age, by physical contact. Once his sexual imagination is stirred, however, as by the sight of love-making or the sex act, he may be made aware of the sex instinct within him—that is to say, be made consciously aware.

Sex is not localized. It is an urge interwoven with every part of the human body: a skeleton within a skeleton. The sex energy, likewise, is not concentrated in a single organ. The urge is distributed throughout the organism. Contrary to popular conception, also, is the truth that the potential power of reproduction lies imbedded in each cell.

The urge of sex in man and woman is not the same. The mother instinct is uppermost in woman whereas the reproductive impulse is strongest in man. The instinct and urge of sex may create the sentiment of love, and this may be so sublimated as to rise altogether above the purely animal desire.

Why do the emotions connected with the sexual throng into the mind with such "excess baggage" and to the exclusion of everything else? Evidently the subconscious acts insistently under the urge of the life-force stemming from the reproductive power inherent in every cell.

It is curious to note the part the subconscious plays in sex fascination. By artifice and cunning, a passion that completely possesses the lower consciousness may be brought forward into the area of the normal consciousness for the sake of enlisting the help of the latter. A struggle may then ensue between both areas; and where the conscious is subdued, insanity may result.

One of my patients confessed to me his mad love for a street-walker. When I played upon his selfrespect and proved how unworthy the woman was of his love, a sensory nerve in what I call his "subconscious matter" having been sufficiently stimulated, the man was restored to his proper senses.

Though grounded in sex, the desire for marriage may rise above the grossly sexual, as previously observed. Our modern arrangement between man and his mate admits of many considerations, such as support, security, temperamental harmony, etc. As Jung pointed out, sex is but **one** element in the libido.

Psychoanalysts generally affirm that in a normal sex life no neurosis is possible. The converse then is that abnormal sex perversions, as well as extreme denial, are the causes of our mental ills. Tracing the malady to the source, may we say that impulses to perversions are inbred? Many cases seem to point that way. I heard of a rabbi who complained that all his eight daughters were sexually lax. The parents lived normal lives. It appears as if an inherited tendency may assert itself after a suspension of two or three generations, for the rabbi's own grandfather and granduncle were oversexed persons.

Perversions may take many forms. I know a woman who was fond of horseback riding and was smitten with her horse's buttocks, which she loved to pat and fondle. I likewise knew a young society woman who loved to play with the scrotum of young boys. To satisfy this craving, the latter would strip the lads for the ostensible purpose of giving them a medical examination, but in reality to indulge her fancy. This woman took up medicine to be in a position to undress boys without the shadow of suspicion falling upon her.

When balked, the sex urge will turn into imaginative channels and produce a psychic sex energy. It may take one of three forms: the positive, or masturbation; the comparative, or husband and wife relation; the superlative, or sex perversion. The superlative, when traced to the root, is a disturbing idea in the mind, inspired at times by untoward conditions.

Incest is more common than is imagined. Those races with a strain of hero-worship or those from degenerate stock, as the later Romans or the Bourbons, have an incest strain in their blood. Among Italians in this country, the crime is not uncommon. Several cases have come to my attention of Italians who cohabit with their daughters. One in particular

I know had sent his girl to a convent when very young. After an absence of ten years she returned to live with her father. Shortly afterward she contracted syphilis through direct contact with him.

In touching on the social aspect of the problem. I shall not repeat what has already been said. I wish only to stress one point: namely, that the world fails to realize that the bad boy and girl differ from the so-called good boy and girl by the greater amount of vitality with which they are animated. The prostitute, for instance, is simply a bundle of super-vital energies gone astray. Often she has the potentiality of a superior being. Under a system of society that would not regard the sex power as criminal or disgraceful, such a woman would be able to rise to high feminine position. The suppressed vitalities of the prostitute today must simply overflow to the injury of the community. Society, as always, ignores not only the abnormal, but the supernormal. The remedy seems to be a recognition of the fact of the sex-urge, allowance for normal gratification, and the lifting of the brand of society from those whom the necessity of their natures drives into sex-satisfaction.

The sex urge is particularly dominating in large cities. Too much strife and too many interests make of physical pleasures a necessary means of relaxation. Sex allurement becomes artificial and commercial, and man degenerates again into a courting animal. Natural instinct gives way to policy, to expediency, or to social standing. This is the curse of modern love-making, as justly denounced by such writers as Ibsen, Shaw, Kennedy, and others.

Sex is beautiful. The repressions and perversions of sex cause all the horror of our social evils. Of course, satisfaction of all impulses is ridiculous. But repression is worse. Sexual urgings may be satisfied indirectly, as through sublimation. They should not be fettered or driven to abuse. When we

begin to consider that sex is the driving force of all creation, we must pause before pronouncing sentence upon its proper and intelligent satisfaction. All artistic, social, political, and commercial activities are vitalized by the sex dynamo. Lacking principle, the world would quickly stagnate and die.

In certain parts of the world, sex is wasting away under misguided policies of repression. In those parts the posture is a kind of "don't" attitude, with no chance at all for the intelligence. In other parts of the world, which show the high peaks of human effort and thought, sex nourishment is evident; I mean spiritual sex nourishment. Flirtations, intrigue, adultery, artifice, perversion, over-indulgence; in short, sex madness—that is the death of the finest sex expression. What has been the need of humanity through all time has been sex-fulfilment. Healthy and rational association, regular work, interest in the arts, and the interchange of ideas—these are so many doors to the sex-fulfilment of which I speak.

Now as to emotion. Medicine, in the past, has devoted its attention to the study of isolated individual organs. The kidneys, liver, heart, lungs, etc., have been put under the microscope separately. There are now indications, however, that we are beginning to study the organs in their interrelated functionings, especially as they work together under the influence of emotion.

The province of emotion has been neglected by medical practicioners. Dr. Cannon, indeed, has published studies on the relation of emotions to disease; but the field has practically been barren of investigators. Yet, a knowledge of the workings of emotion is of as much importance in the understanding of an ailment as a knowledge of the bones and framework of the body. Often, in a cure, the essential thing to know is just how to reach the emotion bound up with the idea that will discharge the symptom. I am convinced that every medical college

should have a course in emotional psychology complementary to its present studies in the field.

Unfortunately, medicine and religion, throughout history, have had a negative effect on the study and scientific investigation of the emotions. Even our intellectuals, who should know better, make it a point to discredit the health-value of the emotions.

Many organic diseases are the product of emotional disorders. Varieties of kidney trouble come from depression and disappointment. Diseases of the stomach also may be directly traced to worry, excitement, anger, and other unsettling emotions.

The emotion itself is a form of energy which issues from a combination of the physical and the physiological. It is controlled by a psychologic centre. Among some races, as the Italian for example, the emotion detaches itself easily. With others, the control may be so severe as to shut off expression. This is true of the Puritanic element among us. In brief, we may express the entire process as going from the physical to the physiological, then to the emotional, and finally to the psychologic, operating either in the conscious or the subconscious.

Few of us understand the finer interplay of the emotions. Our methods of controlling and directing them are still crude, and in many cases positively injurious. Our favorite instruments of repression are prohibition, like "don't" and "stop." Among Anglo-Saxons the display of genuine emotion is taboo. And yet one of their best writers has said that "all art is nothing less than the expression of the emotions."

Emotion should be charmed rather than bridled; directed rather than suppressed; disciplined, to attain beautiful and useful ends, rather than teased or ridiculed into detail—just like our impulses and will to power. We cannot insure emotional health in a nation unless we encourage actively the healthy expression of outgoing energies.

The physician need not and should not surrender his responsibility in this respect (a knowledge of the workings of emotions and their relations to disease) to the lay psychologist who merely psychologizes or to the theorist who merely theorizes. The physician, if he is to measure up to his professional and ethical obligations, ought to be as proficient in the realm of the emotions as he is today in the realm of psychology. Too much stress cannot be laid upon this need.

VII

THE DREAM

THE royal road to a knowledge of the part the unconscious plays in the mental life," said Freud, may be gained through "the interpretation of dreams." With this statement, it might be said, Freud caught the ear of the world and shifted universal attention from the study of cell-structure to the analysis of mental states. More than that, he started a scientific controversy that bids fair to outrank the feud waged between professors of the theories of acquired and inherited characteristics, espoused by Darwin and his followers.

Freud urged digging deep into the life-history of the patient; for by exploring past mental experiences, clues could be gained whereby one might reach the real nature of the nervous disorder (neurosis) or mental disease (psychosis). As a result, we have concentrated our researches on the human consciousness, with the view of ascertaining the laws which operate the wheels within the wheels, the invisible power that moves, controls, and even

directs the visible entities.

The great point of Freud is his assumption that the deepest layers of our consciousness—called by him the unconscious, and by other psychologists the subconscious—are revealed to a very considerable measure in the dream. The dream, in fact, he holds to be the direct road to this sub-mental vault. Working upon this idea, Freud began, with Teutonic industriousness and patience, to investigate the cause, nature, function, and symbolism of the dream. As

his researches advanced, he became more and more convinced that a scientific study of dreams was possible, and that what most of us all along had regarded as meaningless could yield, as it did to him, astonishing significance.

The body of Freud's dream theory, condensed and expressed in a language as untechnical as possible, will be set down here with almost painful restraint of comment. General criticism will follow in the next two chapters.

In his "Interpretation of Dreams," published in 1899. Freud enters first upon an examination of the literature of the dream up to his own time. He spreads before us an array of opinions culled from every available source—from the writings of the ancient poets, scientists and philosophers to the works of our present-day psychologists and allied investigators of the mind. Needless to say, hundreds of explanations of the dream exist and have existed. The Egyptians thought dreams were of supernatural origin and took the dreamer to another world. The Greeks believed dreams were an inspiration of the gods, sent as a warning or a prophecy. The Hebrews also regarded dreams as issuing from the Divine source, with power of anticipating events, especially those of a dreadful nature. Recent writers regard the dream as the free play of psychic energies; and some even dismiss it as a tantalizing confusion which can have no meaning for the rational senses.

With regard to the purpose of the dream, views diverge. To liberate the overburdened brain, to cleanse the mind, to provide a safety-valve for suppressed infantile impulses, to prevent premature ageing, to allay the torture of mental sufferers with pleasant pictures, to provide compensation for wake-a-day deficiencies, to stand as guardian of our sleep—these are some of the mass of opinions that have

come to us. All of them are suggestive, and not one of them can be dogmatically dismissed as unproven. But the scientific manner is to get at provable assumptions, drive them into a corner, and find out what they are really made of—and worth. This Freud has done, and the results have been worth the pains.

It is natural to begin with the question: When do we dream? To which Freud answers: when a thought has been accidentally detained or repressed during the day. The act of repressing or shutting off creates the energy which becomes the mainspring of the dream.

Medical writers who are fond of explaining every function of the body anatomically, think the dream the result of a partial waking. That is, as the poisons of fatigue in the brain are drained off toward morning, separate cells awake, one by one. As these are cut off from the brain control, they produce the flickering pictures of the dream. Such a theory, declares Freud, implies that the body is never free from stimuli, and that all dreams occur only toward morning.

The actual operation of the dream has been traced to various stimuli: sensory, e.g., the ringing of an alarm clock; organic, as in indigestion or heart trouble; psychic, as in the fear of burglars, etc. Scherner goes so far as to assert that every organic stimulus is recorded in the dream by a different symbol. Many investigators today hold the view that the dream content is comprised of experience and memories; that, in a word, the dream is only a continuation of the thoughts of the waking state.

The opinion that dreams come as a result of disorders or normal activity in the stomach is a valid one, but only partially so. Freud contends that the constant operations in the cells of the stomach and the kidneys—internal stimuli—cannot of themselves

affect sleep. The body stimulus must be reinforced by a psychic stimulus. And even then the combination must be surcharged by a wish. Stated another way, a wish must color or shoot through every dream, no matter what or whence the exciting cause.

The immediate spur of the dream is the experience of the day, or the day before. I am quoting here Freud's theory. During the day a thought strikes a thread of intricate associated thoughts, these usually leading backward into long-forgotten childhood experiences. Freud would have us believe that childhood memories recur in the dream persistently.

Because popular opinion has always leaned to the belief that dreams have a significance and even a prophecy, medical men of the conservative school have always refused to admit any significance at all. Superstition, of course, has contributed greatly toward throwing discredit on dream interpretation. But that should not bias people who pretend to be seekers after truth. In the light of all the wonderful discoveries which have been made, the most wise and open-handed policy to follow is to suspend judgment and pronounce sentence only after the most thorough investigation—and even perhaps not then. It may be dream-books, keys, and ciphers, survivals of Babylonian astrology, which merely reflect the eternal wish of mankind to unravel that which appears mysterious or has in any way to do with the foretelling of events, may be froth and vanity. But if Democritus and Leucippus have been vindicated, why not the Babylonian seers?

Freud gives scientific sanction to the cipher method so far as it splits a dream into its component parts and gives a meaning to each element. "Tell me your dream, and I will tell you what you are" has become one of the maxims of the Freudians. For the dream, properly understood, is an expression of the personality undisguised and unaware. We

cannot be careful, cautious, discreet, ingenious, secretive in a dream; that is, in the dream content, before it has been transformed almost beyond recognition into what we remember as our dream; before, in a word, it has been condensed and its original elements displaced. The dream, as it really is and not as we know it, is naive, frank, true to form. When, therefore, it is possible to get at the original dream, the dream latent, the personality stands revealed as no waking moment can reveal it to us.

On the surface, most dreams seem absurd; a jumble of nonsense; a helter-skelter, without rhyme or reason, where every lesson of experience appears to be contradicted. Ships recite poetry, stones float, and cows jump over the moon. But a moment's thought will warn us that the conscious surface or manifest content, as already pointed out, must not be taken literally. One must dig below the appearance and labor long enough until he gets to the hidden or latent content of the dream, for it is here that the logical ideas reside and may be found.

With this thought in mind, it becomes clear that the aim of dream analysis must be to translate the dream puzzle back into something intelligible, as it originally was. The task would seem almost as difficult as getting at the noumenal world of Kant; for just as our senses give us the world as we know it, but not as it really may be, so our consciousness gives us the dream as we remember it, after dreamwork, condensation, and displacement have taken place, not as the dream really occurred. But Freud has shown us a way out, and it will pay us to follow him for a while.

In the practice of interpretation, Freud scrutinizes every detail of the dream. He regards nothing as trifling or absurd. Every element is traced to its earliest percept, the relationship is established, and eventually (and here we come upon the contro-

versial aspect) the sexual basis of a wish seeking fulfilment is uncovered. For, according to Freud, every dream is, at the bottom, an expression of some erotic The manifest content of the dream may make it appear perfectly innocent, but that is only a trick to fool our awareness; a symbolic sleight-ofhand which we detect only when we begin to suspect it. Why the dream puts on these disguises is explained variously. Adler might have said that the dream disguises not because the motives are primarily sexual, but because of the desire on the part of an inferior person to disguise his weaknesses or inferiorities. But Freud's explanation is as good as any: "In every dream where the content is obscure or intricate I hit upon dream thoughts which call for secrecy . . . I arrive at ideas which surprise me. which I have not known to be mine, which not only appear foreign to me, but which are unpleasant, and which I would like to oppose . . . these thoughts are actually part of my physical life, possessing a certain psychical intensity. However, by virtue of a particular psychological condition, the thoughts could not become conscious to me. I call this particular condition 'repression.' It is therefore impossible not to recognize some causal relationship between the obscurity of the dream content and this state of repression—this incapacity of the consciousness. Whence I conclude that the cause of the obscurity is the desire to conceal these thoughts. Thus I arrive at the conception of the dream distortion as the deed of the dream work, and of displacement serving to disguise this object."

Whereas the dream as remembered, when written down, may require only a paragraph or so, when subjected to exhaustive analysis it may cover from ten to twenty pages. Evidently, then, the dream is a highly compact mass whose knots are tightly twisted. Often the solution of a dream may be

arrived at by unravelling the master-knot of the dream-net. As describing the operation of the subconscious mind, Freud quotes the couplet:

"One thread moves thousands of threads, One stroke ties thousands of knots."

The analysis of a dream, therefore, is no simple matter; and the discovery of a method of approach may be truly considered epochal, since it directs our feet, at least, upon a path that is not blundering. It would have been sufficient for Freud only to have pointed out the way; but he actually laid the foundations of the science.

All dreams contain collective images, composite photographs where multiple features are projected one upon another, and a salient expression is defined. Words undergo changes, names and syllables unite to form fantastic, hybrid compounds, as they do especially in cases of paranoia and hysteria. Often puns, quotations, songs, or proverbs are dragged into the dream in fragments or as wholes. The dream, in fact, borrows everywhere, but never gives back what it takes: it generally debases the original coin; it also counterfeits; it lies; it deceives. Its purpose, as already explained, is to hide itself and its meaning from the conscious awareness; and it does this in so ingenious a manner that out of a possible hundred dreams we are fortunate if we arrive at a correct solution of half a dozen.

In the degree of intensity dreams range from a vividness which one fancies sharper than reality to a vagueness too dim and fleeting for recollection. The greater the condensation of the dream, the sharper the intensity.

One of the activities of the dream-work which promote the confusion of the dream-picture is the purposive displacing and shifting of the centre of interest from immediate and important elements to remote or insignificant ones. Imagine, for example, a theatre audience during an exciting scene suddenly riveting its attention upon the shoes of the actors. Yet in just such a trick of displacement must the cause of the dream thoughts be sought: what appear as the veriest trifles may be pregnant with the most vital and astonishing truths. In the dream, the ridiculous treads upon the sublime.

The incoming stream which brings the dream and the outgoing or resistant stream which rejects the disagreeable elements represent the two tides in the mind. The resistant power has been more or less personified. Freud calls it The Censor. It is the Censor which may check, disguise, disfigure, or neutralize any painful thought that leaves the mind. This Censor stands between the unconscious and the foreconscious, and passes upon the admissibility or non-admissibility of every thought issuing from the unconscious. It is the night-watchman of the gates of the dream. One might call it the alter ego of the conscience. Now this Censor, which develops in keenness and celerity with the development of the human mind, seems to be endowed with a special dispensation. For not only can it control incoming images by transforming and disguising them, but it can add even new matter by an actual intellectualizing creative functioning. Since, however, there is nothing in the original dream-thought to correspond to this added matter, the latter is the first to be forgotten in recollection.

Having observed the machinery of the dream with its three main motors which condense, displace, and elaborate, it remains to add that the current which drives the whole is the wish. At least, that is the opinion of Freud, who holds that the content of the dream is the fulfilment of a wish.

To illustrate the three dream properties, I quote here a dream recorded by Dr. S. Ferenczi, neurologist and court medical expert in Budapest. He was asked to analyze the dream of a woman who had wrung the neck of a barking white dog. That was the entire dream. The woman, being questioned, said she was amazed that she, "who could not hurt a fly," could dream so cruel a dream. After talking freely, however, it developed that she was fond of cooking, and had many times killed doves and chickens by wringing their necks. In the dream she remembered wringing the neck of the dog in exactly the same way. Then it was learned that she felt bitter toward a sister-in-law who had insinuated herself "like a tame dove" into the favor of her late husband. A quarrel scene was vividly recalled, at the end of which she had said: "Get out! I cannot endure a biting dog in my house."

The reader can readily see the condensation of dove, sister-in-law and dog. The Censor allowed the neck of the white dog to be wrung, but replaced the thought-image by another. Further proof that the dog symbolized a woman in this case is the fact that the sister-in-law was small and of a strikingly white complexion. Many details not essential to the explanation, or at least not discernible as bearing upon the explanation, appeared in the dream. Where the dream is analyzed satisfactorily, this undeciph-

ered residue may be ignored.

Many wishes in dreams may be traced to infantile sources—and even beyond. These wishes in dreams are of three orders: they may be open, veiled, or repressed. The dreams of children belong to the first order. If denied ice-cream during the day, children will dream of eating huge cones at night. If a promise to visit a relative is opposed, they satisfy the wish in sleep. In adults thirst suppressed in the daytime is satisfied by cooling drinks at night. In such instances, there is no concealment of the wish. The Censor does not interpose itself. Here the dream is nature's way of insuring sleep by compensation.

But how do dreams of fear and pain fulfil a wish? Can we maintain that we desire the infliction of grief upon ourselves, and that dreams of self-torture satisfy this desire? Interpretation reveals the odd fact that even here the wish is plainly present, but disguised or veiled. The Censor has been active, altering painful sensations that arise from wishes long repressed (and which cannot openly be fulfilled) into something that is a compromise but is nevertheless a wish fulfilment.

Freud holds that anxiety is a symptom of a repressed desire. When anxiety is present in the dream, it is due to neurotic fear; and as anxiety is rooted in the sexual life, all anxiety dreams, according to Freud, have a sexual content.

There are dreams which are so familiar to everybody that they may be denoted as "typical." Such are embarrassing dreams of nakedness, falling from great heights, the death of relatives. Dreams of the first kind are important only when they reveal a sensation of fleeing, or hiding, or inability to move from a spot. Though the immediate cause of such dreams may be exposure of the body at night, childhood experiences very likely determine the content. The subconscious craves exposure of the body which the Censor forbids. The result of the conflict is a painful compromise. In the case of visions of falling from great heights, these are dreams which have come down to us from remote times, just like our instincts, and have nothing to do with personal experiences, or with events that occurred to others during the day. Such dreams are plainly inherited. Dreams of the death of relatives indicate a buried wish that the person in question may die. Although at the time of the dream the wish may be, as far as the consciousness is concerned, non-existent, it has somehow remained in the subconscious depths all the time in a suppressed state since childhood. Some stimulus, perhaps of an altogether foreign nature, may have brought this wish into the dream-area.

At bottom the death-wish is born of a child-wish directed against the parent of the same sex. In the son, it is rooted in an early sex-consciousness that regards the father as a rival for the love of the mother, while the daughter looks upon the mother as competing for the love of the father. Neurotics, later in life, show exaggerated affection for the parent of the opposite sex. Such persons suffer from what is known as the Oedipus complex.

Oedipus, in the old Greek tragedy, in accordance with the prophecy of the sphinx, killed his father and married his mother. This legend has become a symbol of the wish of childhood. Naturally, as the child grows up, sexual attraction toward the parent is withdrawn, and the Censor never allows the deathwish to enter the dream unless when off-guard or overpowered.

Writers have often raised the question as to whether the conscience is active in the dream. Some authorities hold that really virtuous persons will be virtuous in the dream, and sinners dream sinfully just as they act sinfully when awake. Others believe the conscience is indifferent; still others contend that an immoral dream merely proves that one is aware of the idea of a crime. The difficulty with the whole question is that one cannot determine just who is a virtuous person, and who is not. Morality is still an X quantity, and so long as it remains so, no charges of dream-immorality can be preferred with any justice. Furthermore, since most of our morality is a training of the mind or of the consciousness toward restraint, and since the consciousness slumbers during the dream, we are all reduced to the common level of our suppressed and inherited desires, which are at the mercy of an external stimulus that may summon them into the dream. Perhaps, in the man or woman of high character, the Censor may prove a stricter guardian over the egress of immodesties into the dream area. The Censor, however, in this case, is as one before thousands.

Emotions of pain, fear, disgust and suffocation are real enough in dreams, though the object producing them be imaginary. On the other hand, images of lions, panthers, precipices, and abysses may fail to arouse any fear at all. In the latter case, percept and emotion do not correspond. Freud narrates a dream of three lions which was unaccompanied by fear. The lions stood for certain individuals who bore the name of Lion. The conclusion is evident. Dream emotions may be detached from the idea or ideas which produce them, but are attuned to the wish behind symbol or picture. In fact the Censor may reduce, nullify or convert any emotion into its opposite. As a rule, the dream is weaker and paler than the waking emotion.

Freud's theory of symbolism in the dream has excited much comment. He maintains that, since sexual impulses, above all others, suffer the most repression and produce the most intense desires, the majority of adult dreams treat of sexual material and express erotic wishes. This they do in the form of symbols—a shorthand writing of the subconscious, so to speak.

To elude the Censor, sexual dreams hide behind the most commonplace objects as symbols. Passing through narrow alleys, walking through rooms, being chased by wild horses, bulls, robbers, and Chinamen, opening locked boxes, being threatened with knives, daggers, or pistols—all these dream experiences are common to persons suffering anxiety in dreams, and conceal decided sexual meanings. Sticks, tree-trunks, umbrellas and shafts may be traced to

or associated with an erection of the phallus. Sometimes persons in the dream represent male genitals, while landscapes might stand for female organs. Falling, flying, walking up and down flights of stairs or ladders may symbolize the sex act. In the case of women, dreams of water (stream, lake, ocean) are dreams of giving birth, or parturition. The possibilities of symbols are virtually inexhaustible. And Freud would maintain that we cannot interpret any dream without taking into account this sex symbolism.

One might ask why we forget part or often all of the dream. We certainly always dream more than it is possible for us to recall. We dream a good deal without even being aware that we have done so. I even venture the opinion that no sleep is dreamless. When our consciousness is half awake, we may recollect a good deal of what we have dreamt; when the consciousness is slumbering, we may recollect only fragments; but when the consciousness is fast asleep, as often occurs, we recall nothing at all.

The dream is never as logical and connected as we tell it later on. We fill in the gaps with matter that does not occur in the dream (or is not recollected), but which our rationalizing wake-a-day mind is eager to supply in order to justify a kind of sequence in the dream and to bring order out of chaos. It has been observed that the dreamer, in describing his dream to the psychoanalyst, often doubts whether he is telling it aright. Such doubts arise generally in connection with the weak and indistinct elements of the dream, and are the offshoot of the Censor resisting penetration to the subconscious areas, or are due to the condition of the consciousness during the dream.

Now, the reason why, according to Freud, forgetting is inevitable, is given as follows: The emotions during the dream are weak; so also are the

defences against the accidents of external stimuli; upon awakening, therefore, the inrush of the sensory world is so mighty and all-pervading that all other images are swept away. Moreover, it seems, forgetting is also an act of purposeful repression—another of the machinations of the Censor.

What we mean by repression in psychoanalysis is a running away from a painful memory, or dropping it out of the conscious into the nether chambers of the subconscious. During the period of childhood, along with other wishes, sexual desires are also repressed. The frequent reappearances of these repressed memories prove that they have been living and developing their own psychic life uninterruptedly, despite the fact that they may not have signified their existence to the consciousness in any decisive manner.

Freud emphasizes the connection between dreams and mental disorders. He finds a complete identity between the peculiarities of the dream-work and the expression of the neurotic's symptoms. A knowledge of dream-building, therefore, will give an insight into the beginnings of obsessions, illusions, morbid fear, and insanity.

The value of the day dream has not been fully recognized. Usually it precedes a condition of hysteria, is built upon childhood memories, resembles the night dream in a number of respects, and expresses—or may express, as the night dream—wish fullfilment. The day dream offers an unexplored field for workers in neuropathology and psycho-

analysis.

What is the inner nature of this wish that psychoanalysts speak about? Briefly, the psychic part of man, through want, has developed a combination of inner changes or excitements which are ever pushing outward and upward. After a want is satisfied, it reappears impregnated with a feeling which calls up the memory picture of the original percept. A feeling which shuns pain and strives for pleasure, directly or indirectly, is a wish. Only a wish, be it noted, according to Freud, can drive the wheels of the psychic machine.

To prevent possible mental derangement, it is one of the functions of the dream, as it is the aim of psychotherapy in general, to bring the freed excitement of the subconscious under the control of the fore-conscious. The latter is an area between the conscious and subconscious. When this is accomplished the dream serves as a safety valve for the subconscious. In a word, the purpose of the dream is to free the subconscious of its stored-up and unsatisfied repressions.

Toward the end of his treatise, Freud examines more closely the deeper aspects of the dream and develops his theory of regression, which is intended to denote a damming up of the libido at its usual outlet and a return to the original percept. When an impulse rises within us and seeks discharge in the customary manner, but is opposed, it may turn back on itself, in which case we have regression; or it may overflow, as Prof. Frink suggests, "through earlier channels of discharge, and produce reactions which are entirely unoriented with, or not adapted to the realities of the immediate situation." To illustrate his point Prof. Frink cites the instance of a German who, living in this country, would speak habitually in the English language, yet, when angered or excited, would relapse into his mother tongue, despite the fact that none of his hearers perhaps might understand a word of what he said.

From the moment an image enters the mind until it is discharged in some way or other, it travels through various successive stations of the mental pathway.

During the day there is a continual flow from percept to subconscious. At night the current is re-

versed. But regression is not altogether as simple as it may appear from the foregoing, because a return to the original percept cannot take place without very important changes. As Prof. Frink makes clear, the regressions of the dammed up libido are not merely from the present back to the past, but from the real inward to the imaginary. The libido, when unsatisfied, being withdrawn from reality, "makes the individual lose some of his interest in the world about him." This surplus energy, for which apparently the subject can find no immediate use, is then "applied to phantasy, seeking gratification according to the old pain-and-pleasure principle which attempts to satisfy all wishes by the hallucinatory route."

With a brief statement that he is not concerned with the dream as foretelling future events, but simply with the dream as relating to the past, and as revelatory of the past, Freud closes his exposition.

VIII

THE FREUDIAN TRAIL

FREUD'S doctrines flaunt the challenge of the new against the old in a way that compels criticism for and against. In point of fact, until very recently scientists and laymen have been occupied more with repudiating him than understanding him, just as in the case of Nietzsche. Much of the criticism has been sheer evasion or wilful misrepresentation. But none can deny that Freud has unsealed a new fountain of thought. The Freudian premise that the dream is the road to the subconscious motives, the secret door to the psychic life, has in it tremendous implications, such as no amount of research, it seems, will quite exhaust. Medicine, as never before, realizes that, unless it join with psychology, it will come to be looked upon as a supplementary science. Indeed, for purposes of medical treatment, dreamanalysis is not to be neglected; even in cases where cures may be effected without it, its use may be advisable. Many temporary cures, which are not cures at all, may thus be made permanent. "Razing out the hidden troubles of the mind" is more important than cauterizing a wound.

It is true, however, that, in the light of added observation and experience, the Freudian structure has been found to be faulty. As with all pioneers, there is much that later investigators find to be crude or overstated. Revisions are therefore in order.

Freud's best known critics, Adler and Jung, are not critics as ordinarily understood, but investigators who were impressed with the revolutionary nature

of his discoveries and began to espouse them. After years of testing and sifting, they came to differ with the master in the explanation of points more or less fundamental (the specific divergences of Adler and Jung will be indicated later) and attempted not without success to improve upon his groundwork. point is, they did not disparage him, as did so-called scholars in England and America. The latter, imbrued in the puritanism of New England, were startled out of their complacency by the emphasis Freud laid on sex. Unfortunately, as is usual, the first reaction is a hot resentment toward anything which savors of immodesty, though it be the truest of truths. It is the hide-bound caste of those whose god is "accepted authority" which Freud outraged so much at first, and it is these same people who have tried since to tone down some of Freud's statements. As Dr. Burrow said: "It is one thing to disagree with Freud the observer and in so doing to deny the criteria of science, and quite another to offer palliations intended to mitigate the poignancy of unwelcome consequences inseparable from Freud's observations."

The real controversy, as mentioned, raged around Freud's conception of sex. the term is broad, and covers desires, instincts, wishes, and ambitions. It is more accurate to say that the word, for Freud, embraces everything denoted by the idea of longing, striving, craving. To quote: "The psychological conception of the sexual does transcend the limits of the popular conception in both directions: i.e., upward as well as downward." The tender emotions, included in his definition of sexuality, are defined as "outgrowths of early impulses, applicable even where, in the course of further development, the original goal of these impulses has ceased to exist as such, or has been exchanged for a wholly new one. Having learned to look at the matter in this way, we now like to use

the term psycho-sexual in preference to sexual, in order to emphasize our belief that the higher mental constituents (seeliche Faktor) of the sex life be taken cognizance of, and their significance fully recognized. In short, we now use the term 'sexuality' in the same broad sense in which the German word lieben is employed."

This latter explanation, written after Freud's critics had been making objections, sounds convincing; but does it accord with his original dream analyses? I will confess, the point is debatable. However, such objections as J. V. Haberman raises, to the effect that Freud's analysis "seems not to be of the patient's actual mental life, but nine-tenths to ten-tenths of below-belt thinking," are really of no value as objections, because the critic is forgetting that much of the mental life of adults is concerned, whether acknowledged or unacknowledged, with sexual matters. It may be that Freud overstates his point, but one cannot prove him to be wrong, as far as his general premise is concerned.

Says Dr. T. Burrow: "There is a non-sexual clause in dreams as in life." The statement does not contradict the Freudian theory which maintains that a majority of the dreams of adults have a sexual content.

To say that at the bottom of every dream lies a sexual impulse is to indicate merely the dynamo of the dream and in no way to reflect upon its nature or character. The fairest bloom must trace to a root; the loveliest flower must have a soil. There is no doubt, of course, that other primary instincts enter into and shape the content of the dream, such as fear, mastery, submission, self-preservation, etc. Whether Freud implies that all instincts are outgrowths of the sexual, or deliberately ignores those which are not sexual, is not clear. As Dr. Solomon expresses it: "Many other emotional surgings besides those based on the sexual instinct underlie our dream life."

In connection with the foregoing, it may be well to set down here an interesting series of dreams related to me by a student of psychoanalysis.

Dream 1—"The King and Queen of Belgium (who were visiting this country at the time) sat at a banquet table. They had refused my personal invitation to visit. Mr. Miller, who sat near me, said: 'What do you think? The King refused our invitation.' I maintained a lofty indifference. 'The King,' he said, 'should be grateful for a plate of soup with a piece of white bread soaked in it. He does not like art.'"

Dream 2—"The King at the head of his military body-guard rushed through the rooms of the art gallery like a whirlwind. At his heels came a troop of Belgian peasants and middle-class followers who dispersed and rushed toward the paintings in eager acclamation."

Dream 3—"In a large private room with Fritz Kreisler, the violinist. A large portrait of the musician on the wall. From a wooden partition door came the artist himself with collar and tie unbuttoned."

If Freud were to explain this triple dream, he would say something like this: "The king and queen represent your father and mother. Going through rooms signifies erotic emotions. The piece of white bread is a phallic symbol of some sort." The dreamer, a student of psychoanalysis, however deeply he searched and analyzed his own dream, could discover nothing erotic, and in no way could he associate it with his parents. He offered the following explanation: "I hate royalty. Some time ago an article of mine appeared urging that literature be revised to exclude kings and queens. It also happens that several weeks ago I found myself near City Hall, New York, in the midst of a crowd that waited for the rulers of Belgium, and I wondered why crowds still flocked to see royal personages. Finally—I have been trying to buy a ticket to a Kreisler recital, but could get none, much to my disappointment. My violin teacher once appeared in a similar pose (as the dream) of putting on his collar."

There is certainly here a desire or wish seeking fulfilment, but it is apparently non-sexual, unless the love for music be construed as sexual.

English psychologists are so incensed at the socalled indecency of the sexual exposures by Freud that they have altogether repudiated his teachings. Sir Robert Armstrong Jones is the voice of this He writes: "The psychoanalyst always finds what he is looking for, and there is not a single object in the universe for which some sexual significance cannot be discovered: even the Zeppelins in the sky are a phallic symbol. I venture to think there has been an unnecessary pandering to the lower instincts of innocent men and women on the part of those who describe themselves as psychoanalysts. I believe that in the full pursuit of this craft, which is on a par with mysticism, occultism, cubism, futurism, etc., there has been a distinct overstepping of the decencies of sex. Among psychiatrists in this country, at any rate, thanks to Dr. Mercier, Freudism is dead."

One hesitates to call this attack rational, surely not scientific, in view of the question of decency, with which medical research cannot be concerned; which, in fact, is a consideration that dare not count with investigators of worth. Besides, it is illogical to base a charge on so shifting a value as the public guardianship of morality. It is about time we divorced science from considerations of ethics, just as we have succeeded in divorcing it from considerations of religion.

Freud's insistence upon the sexual origin of dreams is partly to be explained by the Austrian temperament. Before the war, the Viennese were frankly sex mad. Oriental sensualism pervaded the whole of the Austrian empire from the Hapsburg ruler down to the lowliest chamber-maid. social was helplessly interwoven with the sexual. as in Germany. The sole topic at the dinner table. for a period, was sex. One could start a conversation about such remote subjects as upholstery and pavements, but would find himself arguing about sex before he was half through. The whole drama of central Europe was permeated with sexual conflicts, allusions, abnormal and indelicate situations. The plays of such men as Schnitzler and Wedekind characterized the school. And in the matter of dress the same thing applied. The entire military machine, in fact, was determined by the thought of sword, sex, show. The exploits of the soldierhero were for the purpose of winning and overcoming the female admirer. Indeed, military pomp, for ages, has satisfied a subconscious craving which is allied only too closely to the sexual.

Several years ago I had occasion to visit the barracks of the Austrian army. I heard there, in the circle of high military officials, chatter of the lewdest character imaginable, and I witnessed reading of the most obscene literature. At officers' clubs, in social coteries, at tea and coffee houses—everywhere, the principal topic of conversation was the eternal feminine from the vulgar sex angle. Outwardly these men were polished, refined, chivalric; but if one pricked the surface, the fawn, the satyr, and the roué stood revealed. I presume similar inferences might be drawn from a study of the ways of most armies, but in Austria the impulses were at the breaking-point.

It is scarcely to be wondered at, therefore, that Freud, being a Viennese, and living at such a time, was sex-obsessed, viewing all cases pathological and neurological as originating in sex urgings and sex repressions. Still, even if we desire to be conser-

vative, we admit that half of the dreams of adults do treat of sexual matters and express erotic wishes. In the case of the male the sexual impulse is subject to constant excitation by the feminine appeal in all the every-day bids to the eye and ear. Magazine and poster advertising, by its almost nauseating emphasis on the "pretty female," has done a great deal to arouse such impulses.

Critics have tried to soften the rigor of Freud's theories just as some philosophers have tried to sweeten the idea of death. He must be accepted at his own valuation, or rejected. There is no use in trying to read into his pronouncements ideas which he never had. Such methods might succeed very well with biblical literature, but not with scientific. Those persons who are shocked, or cannot reconcile their respectability to the Freudian discoveries, had better linger in their fond ignorance incommunicado rather than try to, as they think, "serve society" by

their "interpretations."

Leaving the critics for a while, let us ask ourselves whether there is any purpose in the dream. The question is frankly a difficult one, almost as difficult as the question whether there is A number of satisfying any purpose in life. explanations, however, have been offered. old authors who affirmed that the dream took one to another world and "liberated the soul from the chains of the sensual" were expressing a truth symbolically. Freud calls the dream "a momentous psychic act whose motive is at all times to fulfill a wish." Admitting the dream serves such a purpose too, can we narrow it down to this purpose onlywish fulfilment? Obviously, relief is implied in this theory, but mere wish fulfilment hardly describes the total combination of impulses, psychic and otherwise, that issue from the subconscious. ever the purpose of the dream, it must be a useful one; otherwise it would have ceased to function long ago.

With reference to wish fulfilment as an explanation of all dreams, let us consider the case of a tailor who contracted syphilis. As a result, he was compelled to postpone marriage to a girl he was engaged to. When the latter threatened suit, he was thoroughly intimidated. One night he dreamed that his betrothed came and stabbed him in the back. Now, the question is, did constant brooding suggest such a thought during the day, and did this apprehension turn itself into a kind of suppressed wish for what I would call "vicarious wish fulfilment" during the dream? Freudians would say simply that the tailor wished unconsciously (subconsciously) to be killed, and that is why he dreamt of his betrothed coming to stab him. It seems to me that my own explanation—vicarious wish fulfilment—would fit the situation much better. It was the girl, and not the man, who sought revenge: the death wish must have arisen in her mind and was divined by the tailor. In the dream, the personal repository energy released by the girl's strong thought-currents and absorbed by the tailor's subconsciousness unwound itself, so to speak, into a dramatization of the original desire. It is the same with dreams of holding conversations with three or more persons. Their replies are not given as directed by our wishes, but as releases or unwindings of personal energies left with the dreamer by them during waking moments-by them or by others for whom these persons in the dream act as substitutes.

One cannot deny that the dream activities prefer or gravitate toward those thoughts which are pleasure giving. Cases in point are those of a woman who dreamed she was patting the buttocks of her horse, and of another who loved to play with the testicles of young boys—two cases already referred to. In these dreams, both women indulged their fancies and found relief from the pressure of their desires. It may perhaps be more accurate to say

that the line of least resistance in the dream is toward wish fulfilment.

When we study the dreams of alcoholics or dreams disturbed by strange laughter or sudden crying out, we are forced to disagree with Freud, who believes all dreams are dreams of convenience. Actual dreams of convenience may come—as to women who dream they have their menses when in reality they are pregnant, or to children who run and play when they are lame and cannot do so, or to beggars who are lords in satin. Such dreams are the strivings of nature toward compensation, as already explained; a balance wheel arrangement to provide for what is not attained in reality.

As employed by Freud, the word "wish" refers to the time and period of the dreamer only. Often, as I tried to make clear in one of the foregoing paragraphs, the dreamer acts as the medium of an unconscious wish assimilated by suggestion from another person. In such case, he is simply a conductor of invisible energy which is impinging upon all of us, all the time. This theory explains the death wish admirably. It also explains our inventive and creative activities in the dream. What escapes consciousness during the day and passes into the subconsciousness, with its own array of senses, is potential matter that may be used in the dream. wholly unaffected by the wishes of the dreamer. The fact is, it is difficult even to say just which ones are our own wishes and which are the wishes of others. In dream analyses, this ought to be an important consideration. Thus, a person who knows himself or thinks himself to be highly moral may be subject to a series of erotic dreams. In such a case there are two possible explanations: either the man is not really moral or his dreams are only vicarious wish fulfilments. The efficient psychoanalyst will reach a decision only by calling into account other factors, which will strengthen one of the other possibilities. The Freudians will favor the

first explanation.

Everyone, of course, believes his own wishes are original with him, but it is doubtful if the average person even knows what he wants. The wish is founded upon an illusion which the heart clings to and cherishes. The illusion, as a general rule, has in it the possibilities of pleasure, when fulfilled. But, in the face of experience and observation, it is hard to believe that all people crave only pleasure. Shall we deny the reality of the wish for what is ugly, disagreeable, irritating, or painful?

It is plain there has been much quibbling over the word "desire." Definitions have been wildly thrown about. If the word "compensation" more accurately describes the idea in mind, let us substitute it. The Freudian premise is not refuted thereby but

brought to a sharper focus.

When a pleasurable emotion is repressed, there follows a painful or anxiety dream. Freud's explanation of fear in the dream as the fulfilment of an inverted wish is, I am afraid, too fantastic and farfetched. He is too painstaking here to rear a structure of one shaft. The relation between the wish and fear is admittedly obscure. One is an instinct based on self-preservation; the other is a sentiment concerned with gratification or fulfilment. Dreams may fulfil fear as well as wish. As an illustration, one of my patients, a young girl of sensitive organism, was subject to three successive shocks: the Big Tom explosion in New Jersey, a burglary in her home, and the sudden ruinous course of her brother. These blows proved too much for her. And the dreams, instead of relieving her stress by the fulfilment of her wishes or prayers, only brought additional fears. Another patient, who was employed by a large insurance company, suffered fear dreams in which he saw himself discharged. These dreams persisted even after he was assured that his position was secure. It is certain the man

did not wish to be deprived of his livelihood. The

dreams, therefore, were fulfilment of fears.

How shall we explain, consistent with the Freudian theory, the dream of a man who is haunted by fire and constantly dreams of fire? Or of the man who dreams of punishment when he has transacted some illegitimate business during the day? Wishfulfilment does not explain.

Upheavals in the dream may be nature's way of effecting a cure. The dream may serve as antitoxin. Psycho-functional disorders may be cured by a series of suggested fear and anxiety dreams. These, serving as purgatives, would clean out the mists in the consciousness. The complex in each particular case may be located by knowing and studying the dreams which were common before the

disease grew acute.

After all is said, the relation of fear to the dream is a problem that is far from solved. Prof. Frink believes the origin of the fear dream is due "either to unusual relaxation of repression or in unusual strength of a repressed desire . . the fear is really converted desire (libido) escaping from repression." This opinion is rather a restatement of Freud, who has not solved the problem, despite his very praiseworthy attempts in that direction.

IX

IN FURTHER PURSUIT

ERHAPS too much emphasis has been placed on the dangers of repression. Often where mental injuries occur, nature herself may right them in time. And generally a desire that is too violent is counter-balanced by a judgment which is sufficiently restraining. A maladjustment takes place where the judgment is weak and the desire is unbridled; such a maladjustment may develop into a neurosis. The reverse situation may also bring on a neurosis, i.e., where the judgment is so restraining as to convert every desire into a repressed impulse. In the case of distinctly unhealthful desires, repression is not only not harmful but decidedly beneficial. Repression of desires of this nature, when practised habitually, will in time produce a balance wheel to regulate the wish. In general, however, when repression is spoken of, repression of natural and functional impulses is meant. And repression here is decidedly injurious.

The balancing referred to is similar to that which now rules in the cell structures. As in the heart there are inhibition and acceleration nerves, so in every cell there are positive and negative sparks, radical and conservative, urging to diametrically opposed points. The stronger energy ultimately dissolves, swallows, or routs the weaker.

Dr. T. Burrow is author of the paradox: "We think that repression is the result of sex. But we are mistaken. Sex is the result of repression."

Sublimations are substitute forms of repression."

By sex, we take it, Dr. Burrow means the fire or passion which burns in the bosom of modern man and woman. But, whatever his intention, we cannot subscribe to his hypothesis. Sex is not the result of repression, nor is repression the result of sex. Sex is a natural instinct which is neither excited nor quieted by repression, depending on the nature of the constitution of the person reacting to a given stimulus. Repression in the case of one person may redound to his lasting good; in the case of another person it may prove his undoing. Psychotherapy has to be specific in its cure: each individual requires different treatment. The genuine psychoanalyst acts accordingly.

Is the logical answer to the whole problem of desire and repression the removal of all restraint and the fulfilment of all desires? Would sex freedom and sex gratification at an early age give us a society of more normal people and dispense with the further need of psychotherapy? Biologically, removal of all restraints upon the natural impulses is impossible as well as destructive. After the rutting season, it is restraint that rules and sustains the animal world. Dr. Burrow is felicitous here in saying that "repression is not pathologic, but biologic."

As to the nature of dreams, it is interesting to note Henri Bergson's opinion. He believes dreams are "only mental states of relaxed consciousness. In sleep we have ceased to collect and choose. The mind brings together memory-associations which were formerly packed away in the store-house of the unconscious mind." What chemico-physical or physico-electrical changes take place during unconsciousness is not hinted, however.

It is hardly sufficient to say that the dream is a continuation of the waking state. The dream really has two stages: a semi-conscious or twilight stage when the mind is half asleep and the sub-

conscious is not yet liberated, and the unconscious or fast-asleep stage when the conscious and subconscious blend.

That the content of the dream has its roots in experience is, for the most part, true; but experience cannot here be limited to the individual. It may revert back hundreds of generations, and in this sense is radical. The dream, in fact, need have no connection with the waking state, but may derive its impulses from an unknown cosmic source.

Whether the dream merely repeats, but in a non-sequential manner, the intellectual operations of the thoughts behind the dream is uncertain. The dream-work is altogether different from waking thought and cannot be compared with it. Possibly another element, foreign to the dream thought, is ever present during sleep to shape the dream.

It is highly doubtful whether, on waking, we can always be sure that we have dreamt. It is best that so often we are not aware, else there would be no rest for the system. The consciousness is often totally at rest. Those that maintain the contrary, and contend that the full psychic powers of the waking state are carried over into the dream, are arguing against observed fact. There is almost invariably a marked checking of the mental process in the dream; the mind works under diminished pressure then, when it works at all. This is so manifest that further insistence on the point would give the contrary view too much importance.

In the practice of psychoanalysis, since there is so wide a latitude for the personal bias of the analyzer, interpretations must necessarily vary. Not unusually they conflict. The fear is that interpretations, carried out according to the Freudian procedure, may represent the interpreter's fancy quite as much as the actual mental condition of the subject. There is always the danger of suggesting to the patient what he ought to think and

feel. Freud emphatically contends that "it is impossible to press upon the patient things which he apparently does not know, or to influence the results of the analysis by exciting his expectations." We think on the contrary that it is not only quite possible but of ordinary occurrence. The analyst must be exceptional who escapes "filling up the vacuum" of the subject's responses with some of his own inferences.

To translate the writing of the manifest dreamcontent back into the original dream thought is to "unscramble scrambled eggs." The dream remains, in the last analysis, "beyond the horizon" and will not suffer itself to be subject to a complete uncovering. There will always be what I might term a dream-sediment.

The meanings of certain symbols in the dream, which the Teuton mind readily recognizes, remain obscure and unconvincing to the American or Englishman, not to mention eastern races like the Japanese. To the western world, for instance, dreams of falling are not symbolic of erotic temptation or disease, however erudite and persuasive Freud may be on this point. Freud in fact came to admit that symbols present great latitude or elasticity for interpretation. This amounted almost to a retraction of the feasibility of his whole symbol theory. One might ask, when is a symbol not a symbol? And one might answer: when it does not fit the case in hand.

The symbol is supposed to speak the language of the subconscious. Its object, according to Freud, is to disguise the original significance of the dream. Dr. Meyer Solomon is of a contrary opinion. He thinks that "sexual dreams are as a rule **frankly** and not symbolically expressive," and that if there is any symbolism it is "clear, direct, and simple."

In searching for associations behind the pun, for instance, psychoanalysts run to absurd lengths.

Too many forced connections among the threads of the dream-analysis vitiate their conclusions. That the word "July" should suggest Julius Caesar, and in turn the part of Brutus one plays in committing a crime, or that a cravat is linked with the idea of a weight around the neck and that therefore one ought to get rid of a betrothed, is rather fantastic. One can hardly forbear to smile when the analysis of a dream wherein a woman asks her husband to hang himself is explained to mean that she knows thereby a vigorous erection is induced, or that gaps in the dream imply openings in the genitals of women. There is apparent, through all this, an effort on the part of psychoanalysts to force logic into chaos.

In dividing the dream into parts, each of which is made to show causal relation to the other, Freud therefore seems to be mathematical beyond warrant. His scheme is not fluidic enough to correspond to the actual dream. The mechanism we supply for the dream may be entirely foreign to its actual process. It is an excellent supposition that Freud gives us, and will stand as long as no better one is offered in its place. But let us not forget that it is only

a supposition, a guess.

With reference to typical dreams, such as dreams of nakedness, falling from heights, etc., these may be traced to posture while asleep, to strong sexual excitement, or to heredity. I have in mind the case of a cloak and suit manufacturer who was often teased to observe his clothing model (the latter a recognized type of exhibitionist) when she was half nude. Being an orthodox Jew, and compelled by his conscience to suppress his desires, he suffered constantly from dreams of nakedness. When the tendency from the subconscious is re-enforced by one from the conscious, as in this instance, a series of disturbing dreams of a frankly erotic nature may follow.

Dreams of inability to move indicate that the

centre of locomotion cannot function while asleep. When the centre of locomotion is active, we have cases of somnambulism. Linking dreams of teeth irritation with masturbation is absurd. Transference from the genitals to the mouth is not a normal dream state.

Dreams of water, which Freud claims are dream symbolisms of giving birth, in the case of a woman, do not seem to be in accord with the observations and findings of obstetricians. As to accounting for the death-dream of a beloved relative, one of the explanations is that the dreamer here is drawing upon accumulated feelings of hatred toward brother, sister, mother or father, which derive their power from the early life of the human race, so that the feelings may be said to be racial rather than individual. The Oedipus complex, particularly, lies at the root of this type of dream. The discovery of a natural antagonism between parent and child of the same sex may be disturbing and shocking, but it appears to be genuine. Biologically, the condition arises from historical circumstances. There probably was a time when communities were widely scattered in individual units. In such a primitive state, the females perhaps rarely saw any males for long periods. When the father, absent for days and weeks hunting food, returned, he was accorded special greetings. The adolescent daughter with sex longings, on such occasions, would feel a secret attraction for the father and a consequent jealousy of the mother. Incest and inbreeding might be the result. Today a similar attraction of daughter for father and repulsion of daughter for mother survives in the subconscious. and is called the Electra complex.

Bernard Shaw has said with much truth: "Every English girl hates her mother." And he would not be so far away from the truth if he made the dictum universally applicable. As to the son's regarding his father as a rival in love, this condition is far less observable in modern city life, though not altogether extinct. Excepting cases of perverts, the ancestral vividness of this complex has been dimmed—even in childhood. The social code, as well as a sense of decency, has tended to eradicate this feeling. Psychologists in considerable number, however, place great faith in the soundness of the Freudian philosophy at this point. Both complexes may be summed up as: son versus father; daughter versus mother.

To hark back, for a moment, to the death-dream of a dear friend or relative: another explanation is my theory of vicarious wish fulfilment, which I have already described. This is perhaps a more convincing theory than the other. Both, however, are worthy of serious consideration.

The sanest estimate of Freud's contributions to this phase of the problem has been given us by Dr. Meyer Solomon. I take the liberty of quoting him somewhat fully:

"All must agree that Freud and his school have shown a wonderfully acute psychological insight. They have turned the searchlight on the intricacies of the sex problem and have endeavored to understand and explain the role of the complex sexual impulse and to trace it from its very origin through its development to its normal goal.

"But despite the praiseworthiness of their methods in whatever work they have undertaken, it is noteworthy that Freud and his followers have overshot the mark. Their most serious error has been that they have attached too great importance to the sexual element in all their cases...so one-sided has been the work of the Freudians in this respect that Freudian psychoanalysis is nothing more or less than sexual analysis...as a consequence we find their conclusions are one-sided, biased, partial, and hence much in error. The

sexual idea of the Freudian school will have to be almost entirely revised, and the false conclusions discarded."

On the other hand, H. W. Frink finds that "those writers who report success with psychoanalysis have followed strictly the technic of the Freudian school, and secondly, those who fail have not adhered to Freud's theories." Dr. Ernest Jones of London echoes the foregoing statement when he writes: "Unless Freud's critics are ready to put themselves to the trouble of mastering his technic and giving his method of psycho-analysis an honest trial, they do not deserve a hearing and by their irrational method of blind opposition bring into discredit psychology itself."

Dr. Trigant Burrow, though he regrets as much as any one else the sex-dominancy in man, concedes the validity of Freud's conclusions. "After all," he says, "man is new to life. That sex or its vicarious palliations should have become for him the affirmation of existence is due to the novelty and immaturity of consciousness itself. It is but natural that, having come suddenly into the franchise of consciousness, man should employ his liberty of action in the wanton aims of personal satisfaction, or in the tedious propitiations of vicarious conformities. But there is something deeper still, more native to man than this. It is expressed in the social merging of personalities into each other in the pursuit of the common good. It is that quality in man that ever goads him to search and strive to the utmost benefit of the race. It is this quality of harmoniousness and unity inherent in the social aims of man that is the strongest principle of man's consciousness. This it is that men have called love. This, it seems to me, is the true affirmation of life."

To me, Freud is soundest in his exposition of the mechanism of dreams, rather than in his symbolic

interpretation of them. When he describes condensation, dramatization, and displacement, in the process, he is convincing, even when he tells us that dreams, in the form they come to us, are symbolized. But in his elucidation of those symbols he is attempting at best to put meaning into speculative phenomena. That is, if the symbol is represented by x, why pin down the value of x to one cipher?

The subconscious mind—and this work will try to emphasize this point—has laws of its own. There may be a gap between the conscious and the subconscious, such that may preclude completely applying the laws of one to the other.

All in all. Freud's interpretations may be said to be ingeniously connected clues unearthed and followed out by a master-detective. It is doubtful whether a common quality runs through the generality of dreams so that one can definitely establish a working set of principles for universal application, as Freud seems to think. The most that can be said is that there are certain aspects of the dream which can be scientifically studied, and certain phenomena of the dream that lend themselves to analysis; that dreams may be profitably investigated and a good many sound inferences drawn as to their causes, their meanings, and their purposes. But the attempt to find a common standard must fail. No doubt there is a law governing psychic processes; but such a law cannot be formulated. Like the law of the drama which undergoes revision with every great new play, so this law of dreams, if it is ever set down, will go through continual transformations. As indeed there is no life rule for all, so there can be no dream rule for all.

X

NEW DOORS TO THE UNKNOWN

W HETHER we agree with the Freudian hypothesis, entirely or in part, there is no doubt that Freud has opened new doors that will lead one knows not where.

Dragging into the light of the conscious so many of the hidden and hitherto undivined existences of the subconscious is like revealing a new hemisphere to an old world. And, having witnessed the revelation, we cannot suffer our vision to remain circumscribed as before. Our geography has to be revised. The newly-discovered areas must be explored; the land must be mineu to reach the precious ores underground.

Corresponding to biological evolution, one might say there is a kind of dream evolution. The cave or cliff dweller knew dreams, but of the most undeveloped order. Later, in connection with the primal instincts of fear, there probably arose the first glimmerings of the dream as we know it today. With the security of cities and the increasing comforts of civilization, dreaming has almost become an institution. The dream that visits the cultured and intelligent individual today shows a degree of complexity (progressive symbolism) greater than that which visited the sleep of a Socrates or a Zeno. The next age will show dream elements of higher and different psychic qualities. The psychic, then, as revealed in the dream, is also in evolution. If, as Freud holds, the dream has its roots in the infantile life, which is a residuum of forces

that stem from the dream-lives of myriads of ancestors, then all the more probably does the dream repeat the dream-history of the race.

Nothing is so certain about the dream as its uncertainty. Freud would give us the impression that he is dealing with an exact science, whereas the dream is anything but exact. Precision and proof are still impossible. At best, we are as children peeping into a dark room. Our only refuge is conjecture.

It is more accurate to view the dream as a free play of fleeting, evaporating energies, external and internal; a radiation of the psychic operating during sleep as a reserve night-light; in brief, a diffusion and confusion of electronic energies in the mind

Where animal matter is deposited in the brainlayers by the blood from within, thought-energies or dream-energies in the subconscious mind are just as distinctive, and derive their nourishment from external invisible sources. Physically, the dream is a nervous by-product of our daily activities, an evidence of disturbance in metabolism.

Whence comes the dream? What push-button is pressed to give it shape and essence? Expressed in terms of anatomy, the cells of certain areas must be irritated to cause dreams. According to stimuli, I should classify dreams as follows:

- 1—Purely physical: hunger, sex, or stimulation.
- 2—Purely physiological: disturbance in the workings of the system, due to bile, kidney, or circulation defects.
- 3—Psychological: internal explosions of energy, as wishes, fears, etc.

Dreams may change their quality under varying conditions of health. In the case of tubercular

patients, dreams become physiological when they (the patients) are in fear of death. Upon improvement, their dreams show an undercurrent of hope and become psychological. Upon recovery, the dreams are apt to become purely physical.

All stimuli may be reduced to forms of energy which unite with an inner psychic stream to produce energy combinations. Havelock Ellis mentions a class of dreams which Freud has apparently overlooked: the vesical dream, or the dream associated with the urinary process. Ellis, after going into the matter, concludes that "the sexual impulse and the vesical impulse are closely allied yet distinct forces which tend to play powerfully upon sleeping consciousness."

Whatever it is which causes the mind to interpret irritations of stimuli in sleep is still unknown. It can only be designated as an electro-magnetico-psychic force which has gained strength and fineness by successive improvement through the ages.

With reference to accidental bodily postures causing dreams, I am inclined to believe there is in operation a process similar to the electrical circuit. Hands held together, or hand on leg, or arm on chest, make different electrical connections. Likewise, bodies in proximity give different electrical combinations.

As to dreams of purely psychic origin, these are probably induced by energies which issue from the group or by spiritual forces which give a glimpse of the world to be. In dreams, as when awake, we are subject to cosmic forces past, present and future. Perhaps this power of dream foresight, now wrapped in darkness, may some day be found to operate by definite psychic laws.

Whether physical, physiological, or psychical, each form of energy may pass without a break into the next. The dream may stress now one form of energy, now another. There is a fierce sweep in the

currents of the subconscious. May there not be, as in the material world, a disjoining and rejoining of elements as the foam left in the wake of a motor boat? After certain dreams, it has been observed, one is left quite exhausted.

Do dreams return to their source to produce again, in a perpetual cycle, multiform products of energy? If we consider a pot of boiling water, we might ask, does the vapor change into liquid and again form a different vapor? Are such re-transformations going on in dreams?

Whatever the degree of force or volume, it is certain that dreams beat in rhythmic waves. The resulting hypnosis gives sleep its trance-like depth.

The external stimuli affect various senses or levels of senses from which currents radiate to the dream switch-board. First, there are the peripheral or surface senses. Next to these, as the overtones of music, are the sub-senses which vibrate with every perception. Developed to a finer degree, we have the superlative senses. These last may be so refined that impressions not easily detected by most of us may thus be perceived. In moments of danger, especially, these senses come into play. Helen Keller, the blind and deaf woman, feels the rumble and the roar of the city smiting the nerves of her face.

The immediate effect of a stimulus upon a sense organ is, of course, a sensation. As light turns to color, or sound to tones, the dream sensations dissolve in the retort of the conscious and then in the subconscious to form compounds symbolic and unrecognizable. Our division is not meant to be arbitrary. These triple senses, peripheral, sub-sense and superlative, shade off into one another and deepen as they go forward. They coöperate to produce effects in dreams which result either in absurdities or mysteries.

It might be interesting, though perhaps a bit

hazardous, to classify the degree of force manifest in the dream.

First I place the volcanic or eruptive. This is illustrated by the dream of a clergyman who was anxious to achieve big things but felt hampered. He dreamed constantly that he was engaged in municipal problems, purging the city of vice. His dream efforts were truly herculean. In dreams of this type the zigzaggings of energy are meteoric, though headed toward a definite point. In fact, I conceive most dreams as well as hallucinations and hysterias as thumping, dynamic, outlawed forces which, when released, will raise whirlwinds.

Second, the automatic, where energy is spontaneously generated without reference to the will; as dreams of falling from great heights, dreams of the death of dearly-beloved ones (vicarious wish fulfilment, and so on.

Third, the spiral or disciplined flow of dream pictures. I have in mind, as illustration, a stock broker who, during the day on the floor of the exchange, radiated tremendous dynamic power. At night, his dreams showed an absence of concern, no haste, no anxiety, but rather a sluggish movement.

Fourth, mystic or spiritual, which comprise dreams of places unvisited, whisperings from the departed, or glimpses of worlds unrealized. The visions of a St. Francis of Assisi, of Cellini in his cell, of a William Blake, belong in this category. In dreams of this type there comes a sense of surprise. As a case in point, in one of my own dreams I revisited my native town, which I had not seen for thirty years, and saw all the changes which had taken place in that time in my absence. The explanation of wish-fulfilment cannot account for actualities divined by the subconscious.

Though having its origin in historical material, the mystic dream may have a forward-looking

tendency—a prophetic glimmer. It is during the period of falling asleep, the state of semi-consciousness, that an inner eye or X eye operates. Many experiences have come to my attention to corroborate this. To cite one instance: a man who had failed in the East determined to seek his fortune in the West. He became superintendent of a truckroad in Nevada. He dreamed repeatedly of a number of mines charted in his vicinity, one of which contained undiscovered metal. After a short visit East he returned to Nevada and proceeded straight to the section indicated in his dream, and actually discovered the mine. The dream pointed to a real condition. Hundreds of similar experiences might be quoted.

Persons, when sorely distressed, have been known to find relief dreaming of a dead parent. Why such relief is found in such a manner can only be conjectured. I knew a man who was hounded by his family for marrying beneath his station. After the death of his father, who was his only sympathetic relative, he often sought and found relief by appealing to his spirit.

I am able here to mention an actual vision of my own. During a state of semi-consciousness, I have had two visions of Miss I- M-, a feminist leader, whom I knew well. In one of these trances I distinctly saw the lady chasing her dog in wide circles about the farm (her home) and reproving her younger sister, at the same time, for idly looking on. The scene took place, as I said, on her farm, which I had never seen nor heard described. In the dream I saw an old decaying oak tree forming the background. When the dream was related to the mother of the young woman, she confirmed every detail of it. Her daughter was fond of playing with her dog, as described, and her sister would often look upon her madcap sport critically. The scene, in a word, was exactly in accord with the dream.

Again and again, incredible as it may sound, I have vividly seen the inhabitants and houses of strange places, seemingly of another planet. I can recall mountains, canals, streets, and people of a character that I have never seen or imagined in my waking moments. I even knew, in a dim way, that suffering existed there as here. Their buildings were round, instead of angular, and of vast dimensions. Their thoroughfares had three levels, with traffic on each one of them. I saw the fruits in their markets, their messenger-animals, their weird faces and habiliments, all of which the incredulous will set down as fantastic. Was this the product of a creative imagination or an actual flash into existing conditions? An occult student would explain it in one of two ways: During sleep every highly developed being is free to leave his physical body and roam at will on the astral plane. I might, therefore, have glimpsed life on a planet more advanced in development than the earth. What is more probable is that I was viewing my own life in some prehistoric incarnation. In Mrs. Annie Besant's book, "Man: How, Whence, and Whither?" she gives details of life on the lost island of Atlantis. many respects the vision that came to me in my dream tallies well with Mrs. Besant's description of the sunken city.

An arrested thought or feeling, or a shock sustained during the day, may lead to a series of dreams. A strong-willed superintendent of a Mexican mining camp came to New York to indulge his craving for women and liquor. This was before the Prohibition era. As a result, he contracted a venereal disease. His dreams became terrifying. He suffered from delirium tremens. When questioned, he admitted everything and expressed a resolve to abstain. Thereafter his dreams ceased troubling him. The occult student would here again say that the man, by the exercise of his strong will, had freed

himself from the influence and suggestions of astral entities which were using him for purposes of their own. We attract to us from the astral those who in thought are like us. When we change our thought we change our companions. But this is a hard thing to do and can only be accomplished by one of strong will. The man from Mexico had deliberately invited into his consciousness undesirable associates, who, had he been a person of weaker will, would in time have used him to such an extent that he would have become obsessed, and probably have lost his reason.

Sudden emotional shocks may give a momentum to the dream. A man of Jewish extraction, who supported a mistress in a special apartment, found it deserted one night when he came in. She had left him without forewarning. The shock was so great that it created in him a cycle of dreams which plumbed his mind to the depths of infancy. Dream cycles, as in this case, once started, may be stimulated by the racial will. The Jewish blood in this man's veins demanded his mate.

A young man confessed to me that when a youth of eighteen he committed arson in order to collect insurance. Later, when he had become a successful merchant, he suffered from hallucinations and dreams of fire. He was haunted for ten years, until he underwent therapeutic treatment and was cured. The physician here interposed his own will-energy and cut off currents that flowed to the fixed idea.

Sometimes a fragment of an experience slides into the subconscious and rests there until it reappears fully matured. Several years ago, for instance, an assistant of mine tried to injure me in a manner that compelled me to discharge him. Years later I met him. He was in a most unfortunate condition—on the way to becoming a tramp. I dismissed the incident entirely from my mind. Several months afterward, I had a vivid dream in

which I saw my former associate sitting crest-fallen on a chair, his shaggy head and matted beard strangely conspicuous.

Many are the outer and inner factors that condition the kind of dream and regulate the intensity of the dream-energy. Under my direction, dream experiments have been performed by medical students and patients. My conclusions may be tabulated as follows:

Color and texture of sleeping garments. An intelligent and wealthy traveler, addicted to dreaming, was asked to sleep in pajamas of different color and material (silk, lined, flannel, etc). The dreams showed the following variations:

Climate and temperature: In New York he suffered sexual dreams almost nightly. In Canada they disappeared. At Palm Beach, Florida, sexual dreams, more intense, returned.

Altitude: when in Peru, climbing the Andes mountains, he never dreamed.

Indoors and outdoors: variation in the dream was marked when sleeping under roof or under the stars.

Hunger, thirst, fatigue. Another student, who was troubled with dreams of a neurotic character, was asked to perform the following experiment: to retire hungry one night; thirsty the next; hungry and thirsty the next; and hungry, thirsty and tired after a long run the next. On the first night he dreamed that he fed his friends at college but denied himself food. On the second night he dreamed of a beer party. When one chum offered him a glass, another took it away; and so he got none. The third night he was at a feast, but arrived after the dinner. And so on. After the run he did not dream at all (that is, he did not recollect dreaming).

Automobile and horseback riding. Motor riding on smooth pavement causes sexual dreams; likewise horseback riding. Incidentally I have observed that horseback riding gives one a sense of superiority which, in the dream, is expressed in sex mastery.

In general, stimulating the thermal, static, muscular (or kinesthetic) senses contributes to dream changes and evokes specific orders of dreams. At times the dream reacts to the energies of another dream. In this way a third energy is born, just as blue crossed with yellow will make green. After quarrels, the dream will reflect conflict by an upheaval of dormant ideas and emotions. The mental battery is recharged and a chemico-electrical reaction or a series of reactions follows.

Technically, we have a case of identification when the dreamer puts himself in the shoes of another. One of my patients, a silk merchant, dreamed night after night that he was a barber's apprentice. The facts revealed themselves as follows: the barber he visited had been unjustly treated by a lessee of the building in which the shop was located. The lessee also happened to be a silk merchant. When the rent was raised to an inexcusable figure, the barber's rage knew no bounds. He even threatened murder. My patient felt the injustice of the raise in rent and became obsessed with the thought of another silk merchant acting so shamefully and heartlessly. His dreams showed his obsession. Under my treatment he dreamed one night that he had become a proprietor and moved away. His dreams then ceased to trouble him.

The mind may be overfed or underfed in the wisdom of the world. There may be too much or too little absorption. In either case the resultant dreams will be different.

Typical of the first is the dream of a child who matured too early. When young, she traveled with her parents extensively and always associated with adults. Having no playmates of her own age, she had little chance to frolic, as a girl should. Eventually she developed neurasthenia. Her dreams

showed such scenes as dancing with the Governor of Bermuda, etc.

The second type is illustrated by another child who lived in an isolated country house. She was taught by private tutors and never associated with children of her own age. In time she grew morose and fell in love with a visiting engineer past the prime of life. She was emotionally underfed. Her dreams were of pastoral simplicity: either the grass grew to an unusual height, or the gardener overslept, or the watch-dog was missing, or the cows refused to give milk.

Both dreams indicate the milieu as influencing the dream content. If the calls on the dream-switch-board are too many, the result may be psychic hyper-

trophy; if too few, psychic hunger.

I have observed peculiarities of different nations exhibited in dreams. Thus, the Finns dream of forests and fjords; Poles dream of farms and land-scapes; sailors of water; Sicilians, who have dwelt near volcanoes, dream of earthquakes. Several who come from the sulphur regions have narrated dreams of being sold as slaves to sulphur operators. The dreams of Germans show suicidal tendencies. Americans dream of spectacles, dancing, sports, etc. It is difficult to say what the Japanese, Chinese, or Russians dream, since they are timid or afraid to reveal their dream, regarding it as a holy visitation.

Roughly speaking, we may classify the races in Asia Minor and the Orient as physical races. Dreams of this group are primitive and bestial. The mental races are in Germany and Austria. Dreams here are egotistic. The spiritual races are in France, England, and Russia. Their dreams are complex, showing all shades of thought and emotion. In the large, dreams reflect this system of classification.

Dream interpretation, therefore, may have a wider significance than the neurological. If governments want to know the trend of a nation, they might do well to investigate typical dreams of the majority of its citizenry. If, as a practical application, the dreams of the German people had been systematically studied and published before the war, as their philosophy was, the Allies would have been more surely on their guard. The mental state would have revealed itself as unequivocally bellicose.

Dr. Carleton Simon is the originator of a sleepcentre theory. I am convinced there is such a centre. Persons repeatedly hypnotized develop sensitive and receptive sleep centres into which the operator can introduce thoughts by suggestion. A slight tap awakens. The fact that dreams can be produced by tickling the nose with a feather, or by pressing a quilt against the neck, points to a direct cortical center which must receive the irritation. It is also probable that a dream centre controls dreams as the pituitary gland regulates the nourishment of bone and muscle. Victims of insomnia are often directed by me to sleep in such a position that no limbs will touch. An interesting pamphlet entitled "The Third Eve" (The Pineal and Pituitary Bodies), written by Dr. T. P. C. Barnard, gives information on this subject not generally known to the medical profession. I quote:

"The pituitary body is the organ of the psychic plane. Psychic vision is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects sight and gives rise to hallucinations. Its motions may readily cause flashes of light, such as may be obtained by pressing the eyeballs. Drunkenness and fever produce illusions of sight and hearing by the action of the pituitary body. This body is sometimes so affected by drunkenness that it becomes paralyzed.

"The pineal gland corresponds to the uterus; its penducles to the fallopian tubes. The pituitary body is only its servant . . . man is thus androgyne so far as his head is concerned. Man contains within himself every element that is found in the universe. There is nothing in the macrocosm that is not in the microcosm. The pineal gland, as was said, is quite empty during life. The pituitary body contains various essences. The pituitary body is the energizer of Will; the pineal gland is the organ of clair-voyant perception."

Madame Blavatsky in the "Secret Doctrine" says: "The fires are always playing around the pineal gland, but, when Kundalini illuminates them, for a brief instant the whole universe is seen."

It is safe to say that only a specialized portion of the brain is occupied in dream work. Otherwise the human system would never rest. Nature is economical in the use of her resources.

Vegetative or visceral neurology recognizes a brain centre that controls the metabolism of the body. And interference with metabolism causes a dream. The centres of sleep, dream and metabolism function in coöperation.

In further proof, the world has always known that rhythmic motion and rhythmic sound produce sleep. Cradle-rocking, cradle-song, trolley ride, train ride, phonograph music, story-telling, are some of the means used to induce sleep in children and adults who suffer from insomnia. The vibrations repeated at regular intervals cause the sleep centre to function.

When the sleep centre is impaired and connection with lower consciousness made impossible, we have cases of those who live without sleep for two, three or more years. When there is no disconnection between both levels of consciousness, sleep may be prolonged forty or more days.

Do we think in dreams? Dream thought begins in the subconscious and travels to the conscious. Both levels stimulate each other. In the waking state, thought begins in the conscious and burrows down into the lower conscious. Thus: I see a ditch—

and stop. Perception is followed by inhibition. In the dream, the subconscious, without the stimulus from outside, sees the ditch and either feels paralyzed before it or calls out.

The dream content is not a concrete bridge joining two shores of consciousness. It is a series of much detached, floating images which skip along in much the manner as Eliza crossing the ice. Dream thoughts are but a fringe of the full thought-fabric.

XI

MORE DOORS

W HEN resistance is weak, the sick person lacks sufficient energy to nullify his misery himself. Here the physician is needed to introduce an outside irritant, in order to free the healing energies, like the celebrated platinum wire of Prof. Jacques Loeb. Should the patient succeed in absorbing enough energy, he will suffer no dream. Otherwise natural relief may or may not come by way of the dream: particularly when there is pain endangering sleep.

Not long ago I dreamed I found myself in a room that was too hot, and that I went to the cellar to open the furnace doors. After this act, I felt relieved. The subconscious was trying to assist me to overcome physical discomfort. When I awoke.

I found I was covered too heavily.

The dream may serve as nature's safety valve. Suicidal thoughts have been known to disintegrate and disappear in dreams. Unexpelled, injurious energies that swarm in the conscious mind often expel themselves by way of the dream. Unless so cleared or purged, these energies, aggravating

nervous excitement, may bring on disease.

It is a common observation that the more neurotic the patient the more frequent is the dream (or the recollection of the dream). Soldiers, sailors, longshoremen, and persons whose activities bring them into the outdoors, are generally not subject to much dreaming. The connection between ill-health and the dream deserves more systematic study. Night-terrors and hallucinations may be set down as explosions and combustions of superfluous

energy in sick minds. Even in the case of perfectly normal people, dreams may occur that are of such vividness and intensity as to convulse the entire

nervous system.

According to content, dreams may be absurd, meaningless or significant. To me, all dreams possess a sense of sincerity. Dreams are frank and guileless, as they occur (not as they come to us), whereas our conscious selves always operate from motive.

Dream analysis must take into account two distinct things: (1) the dream material that performs, and (2) the dream material that criticizes. Both are controlled or driven by an emotion, such as anger, joy, sympathy, wish, etc.

Dreams lend themselves not only to sexuo-analysis but to philosophical interpretation. Here, exposure of a wish expressed in symbols is limited and hardly comprehensive enough. It does not reach into the real depths of the dreamer's mentality.

The following dream illustrates my method of interpreting. Mr. X—was standing on the top rung of a ladder placed against the tracks of an elevated railroad. His son was on his back, but slipping off gradually. As the father struggled to keep his balance, along came a train, and from one of the coaches a soldier put out his arm and righted the position of the child. When father and son descended, the father felt relieved. The dreamer then entered a park where he expected to meet some friends. He did not wish to greet them cordially because they had previously slighted him. To avoid the encounter he held his hand to his head and remarked he was dizzy and exhausted from the frightful experience he had just undergone.

Note the ready-for-use pretext manufactured by the subconscious mind. The fact is, the dreamer had vainly tried to find an excuse for not shaking hands with these friends who were expected the following day. A wish, of course, is present. Note, however, the dreamer's lack of forgiveness, which is the important point. His centre of perfection (a term I shall explain later on) was weak and required healing. The real self had emerged from the dream-mist.

In probing subconscious states, I have found methods other than dream analysis very serviceable. Often my patients are directed to write letters and keep diaries, touching upon topics that especially interest them. One of my patients, an actor, happened to be enamored of his leading lady. While on the road with his company he wrote me letters, outlining minutely the mental and moral struggles he was going through. Between the lines one could detect the fluctuations of his subconscious, just as these might appear in dreams. Creative thinkers -poets, novelists, reformers, etc.-who find an outlet for their desires, feelings, and thoughts in their writings and deeds, are generally not troubled with dreams, because they have a way of satisfying and fulfilling repressions vicariously. through their work. A musician, in the composition of a prelude or nocturne, may satisfy all the longings he may have entertained for a beloved one. Likewise a poet in his verses and an artist in his painting. Ibsen's "When We Dead Awaken" shows the sculptor satisfying his thirst in the creation of a masterpiece, at the sacrifice of the woman who was the inspiration.

It is curious to note that we can partially control the dream energy if, before retiring, we resolve to remember the dream. The following morning we are surprised to realize that we have actually dreamed and remembered. Sometimes the dreamer, during the dream, says to himself, "I am only dreaming, and these things that are happening are really not so." When such a thought is strong enough, the dream itself becomes a disturbing percept, the full consciousness intrudes, and we awake.

There seems to be no law of "dream frequency" as far as investigation has shown us. Freud says we dream every night, and I am inclined to believe him. The fact of the matter seems to be that no sleep is dreamless. It is only a case of remembering or not remembering we have dreamed, or that we have not dreamed.

As to whether moral persons have immoral dreams, and vice versa, that is a question which can be answered only tentatively, taking the word "moral" at its popular value. Now, in my opinion, the subconscious during sleep, knowing the hypocrisy or dissimulation, will confess the self. The difficulty is, however, that the process known as dream-work (dramatization, displacement, and symbolism of the dream) disguises the original content for us, and often makes it impossible to get at the confession. But where the confession manages to "pull through," so to speak, we may accept it as genuine. During the day it is possible to act the saint or rogue at will. But the subconscious operations cannot be other than natural. Where immoral persons dream the most moral of dreams. there are two explanations ready at hand. The first is dream-symbolism, which hides the real significance of the dream; the second is that the conscious receives warnings from the submerged layers of the mind and responds to stimuli from the innate centre of perfection.

Since the dream has no moral code (that evolved product of civilization by which society maintains itself) it is concluded that during sleep man drops back to the brute. This is true, in a large measure, but not altogether, because no dream is absolutely divorced from influences of the conscious life of the person. The subconscious has evolved along with the conscious; and though the subconscious life is a millionfold richer and superior to the conscious, it is also a millionfold more elemental. There is a

primitive quality in the subconscious which the conscious can no longer aspire to (our pillars of society would say "can no longer descend to"). Dreams of nakedness are perhaps symbolized longings for a return to nature. Do we not all have dreams of brute mastery—the most cultured of us? One of my patients, a man of splendid calibre, often dreamed of himself as a giant. With whip in hand, he said, he would enter his den, where beautiful women reclined, and, when he had satisfied his lust, would hurl each woman from him in disgust, even whipping her to tatters.

That the dream is an index of the extent of emotional cultivation in a person is more than a mere hypothesis: it is true. Thus, the dreams of the ignorant for purposes of treatment are of little account; whereas those of cultivated minds are invaluable. Incidentally, the dreams of women are more intelligible than those of men in the same station. This is attributable to the fact that woman's intuition is more alert.

The constant effort of the subconscious is to temper emotional extremes. Hence, emotions felt during the day undergo a decided transformation in the dream. If one hates strongly before the dream, the hate will show itself rather lukewarm during sleep. Part of the edge wears off in the clash of dream energies. Love emotion repeated in the dream brings calm. On the other hand, a mere passing fancy of the day may lead one into all sorts of exaggerated emotions during the dream. This is very likely the work of dream-displacement, with which the effort on the part of the subconscious toward tempering emotional extremes has to contend. On the whole, the dream may be said to act as a solvent of the emotions.

Are the after-effects of dreams lasting? I remember once dreaming I had invented an attachment to a telephone receiver for taking down messages

during one's absence; and how elated I felt for several days after! Usually, a multitude of inner, lasting sensations are aroused, one knows not to what end.

In concluding this chapter, I desire to submit a number of questions on the purpose of the dream which may hold the key to the solution of the whole dream puzzle. Here and there I present my own views, but leave most of the questions unanswered.

Is the dream a signal from the subconscious to warn the conscious that certain mental states require attention or correction? Is it a natural way of getting rid of undesirable thought and uncomfortable morbid emotions? To speak figuratively, do dreams act as electric storms that purge the fogs of mental atmosphere, or are they to be compared only to winds that merely blow cobwebs out of corners?

Is the dream a waste-pipe that drains off impure emotions arising from thought which have lain dead or dormant for a number of years? Is it a purge? Does it heal? Just as cut tendons will stretch toward each other to unite again, may not the dream, in the same way, heal mental lesions?

Is the dream an inner illusion or freak of the senses? If the eye gazes at a red spot for some time, its complementary color, green, will appear after a while. A marble rolled between thumb and third finger feels as two. Indian Yogi are able to lie on nails, and Japanese mountebanks to tread on sharp swords without injury. Are dreams distorted illusions or pictures photographed on the retina?

Is the dream a psychic substitute for artificial wishes clamoring within us? That is to say, if a woman sees a dress in a Fifth Avenue shop-window which she craves but cannot afford to purchase, does the fulfilled wish of the dream serve by self-suggestion to remove the wish?

Does the dream sting portions of the brain-cells, reduce their power to function, and act thus as a brake or throttle-valve cutting off rash and injurious

desires? Is there an implied purpose to release the better nature of man? And if during the day one has a murderous intent and the wish is fulfilled in the dream, will the wish vanish, weaken, or incite to action?

Is there a harmony in dreams? That is to say, if the energies of the lower consciousness explode and a number of dreams issue, will there be inner harmony among them?

Do dreams act as sedatives? After the hurlyburly in dreams of neurotics, one notices a marked tranquillity in their immediate waking moments. Patients suffering from obsessions are often advised to attend the theatre and to read light fiction. When dreams follow, do they act as emollients?

Do dreams conciliate the upper consciousness by putting at rest all forces that are in opposition? Broadly speaking, does the pessimist of the day become the optimist at night, and vice versa? We know that nature always strives toward compensation and the creation of the necessary balance to preserve sanity.

Does the dream revitalize? Poets and other imaginative workers are known to feel refreshed after a "bath of dreams" in which the thousand and one daily aches and bitternesses are, in a manner, dissolved and sublimated. I think a proper understanding of the dream will show it to be a process of recovery.

Is nature, in the attempt to make man a more perfect creature, using the dream as one of her instruments toward such a consummation?

Is the dream a diverting spectacle, like a pageant or a prize-fight? It seems the dream often affects the mind much in the manner of syncopated music. It contains sources of intoxication, with the power to exhilarate and refresh, as laughter and tears. The rapture of music and the romance of adventure are offered in this way to the mind otherwise circum-

scribed and incapable of enjoying these pleasures. Genghis Khan probably divined this to be the case when he royally entertained, for one day, each of his enrolled warriors in his palace. The soldier was first given a sleeping potion. When he awoke, he found himself in a palatial hall surrounded by all the oriental splendors of the times. The night after, when he went to sleep, he was taken back to his barracks, where he awoke. In this way Genghis Khan produced in his men artificial day dreams of the most brilliant character: a glimpse of what they were to expect in the after-world if they died for their chief. Herein lay the secret of the devotion of his followers. Now, does nature offer a similar will o' the wisp paradise in dreams?

Finally, are dreams simply—to use a homely simile—as pins pushed into the pin-cushion and withdrawn, leaving no visible depression in the pad? Or, to change the image, are they like the bankteller who receives and dispenses bills, retaining nothing for himself? Is the dream an energy that comes and goes like steam issuing from a pipe? Is no track or any permanent deposit left in its wake?

Stimulant or narcotic, regenerator or throttle, palliative or purge, conciliator or spectacle, signal of distress or wish-substitute—does the dream serve one or more purposes, or must purpose in the dream be ruled out of the discussion altogether?

THE UNKNOWN

XII

MEDICINE AND RELIGION

If we believe with Jung that the church has outgrown its usefulness and survives as an ethically worthless and inferior relic, the question then arises: can religion together with, and reinforced by, medical science serve a useful social end?

Christian Science was at first thought to consummate exactly such a union. But, as some humorist very cleverly remarked, the system is neither Christian nor scientific. It overemphasizes the part the idea plays in the cure, and altogether fails to recognize the reality of the organic. In the minor functional troubles, Christian Science has proved valuable—as, indeed, any hopeful suggestion from any source whatsoever is bound to do.

William James, as we know, came to believe that "prayer is beneficial to the sick." But in this belief James confirmed a practice thousands of years old. Any one who has prayed knows its value. Faith is the salvation of half the world. Now how does prayer operate? I imagine prayer operates as a medium for psychic transference. Through implied confession of one's shortcomings, weaknesses, temptations, it attains to the level of self-analysis. Prayer is not infrequently the best cure for insomnia.

Certain methods which now appear crude seemed in the early historic times to approximate the psychoanalytic methods of today. Casting out devils was what they chose to call it, and there is no doubt that "miracle" cures and visits to shrines often resulted in lasting good. Today we recognize these instrumentalities as auto-suggestion. Mr. C. W. Leadbeater, in his fascinating book "The Hidden Side of Things," explains the miraculous cures that so often occur among those who make pilgrimages to sacred places as being due to powerful etheric vibrations emanating from the shrine and being readily received by sensitive ones in an exalted state of consciousness. These vibrations can be felt and seen by highly developed and spiritualized clairvoyants such as Mr. Leadbeater himself was.

The church early recognized the responsibility of the clergy to the sick. In the charge of Bishops in the Apostolic constitutions, these words are addressed to the consecrated: "Heal thou, O Bishop, like a compassionate physician." The command to the Bishop about to be consecrated still reads: "Heal thou the sick." The word "sick" I take to mean and include more than the "sinful."

Today, a few insurgent clergymen are coming to see that empty ceremonies, formal dogmas, and all the baggage of churchianity are lifeless. They can be humanized if the minister turns psychologist. It is no longer the isolated soul of the individual that is to be saved, but the soul of the individual as part of the whole social entity.

One of the most interesting clinical-religious experiments of our time has been undertaken by Elwood Worcester of Emanuel Church, Boston. For the last sixteen years he has striven to apply Freudism to the church-psychopatherapy to religion. The results have been signally gratifying. In a personal letter, Worcester writes: "Our general moral and neurological work has been carried on by the clergy with the coöperation of good neurologists in Boston . . . We believe in the coöperation of religion and science, and are very careful in regard to

obtaining good diagnoses in order that our patients may run no risks. In the treatment we have depended upon religious faith combined with the practice of the ordinary psychological methods, such as varied forms of suggestion and psychotherapy."

That Mr. Worcester is alive to the existence and importance of the subconscious is evident from his words. "Most of our moods," he says in another part of his letter, "emotions, impulses, and even our acts spring from the obscure depths of our nature where the candle of consciousness does not penetrate. Here are buried all the suppressed desires, the painful experiences, the youthful gropings after light, the old memories, the hidden sorrows, in short, all the secrets of the human soul which emerge in many a weird disguise; and to unlock these chambers we must have the key, the wonderful key which modern psychology places in our hands, and which enables man for the first time in some sense to know himself."

There is no doubt that religion can coöperate with psychoanalysis to touch the type of mind that is moved easily by religious forms.

Mr. Worcester relates an incident which illustrates his method and incidentally the benefits of the movement. He was called to a hospital to administer to a sick child, a girl, who had been operated upon for double mastoiditis a week previous. The child was unable to retain any nourishment, and was dving of inanition and exhaustion. When Mr. Worcester reached the bedside, the child was in the condition of convulsive vomiting, very near death. In a few minutes she was quieted by a story of how bears go to sleep in winter. Mr. Worcester then suggested to the child that she would sleep for an hour, and that when she awoke her stomach would be all right; that she would ask her mother for food, and would be able to eat all she wished. The child slept for an hour and a half. When she awoke, she said:

"Mummy, my tummy feels good." She drank two bowls of milk and ate two dozen biscuits and asked for a glass of ginger ale, after which she went to sleep. She recovered completely soon after.

Clearly the spiritual personality of the clergyman can often accomplish what the physician cannot. He can serve as a compliment to the doctor who is accustomed to dealing with physical facts. Of course, the tragedy is that the physician so often ridicules the practical working of psychology.

In treating persons as so many "cases," physicians rarely consider the faith and morale of the patient. These are, however, of the utmost importance in seeking a cure.

That the work of religious clinics, such as the instance cited, has proved valuable, none will deny. The work done by such institutions has already received the commendation of the surgeon general of the United States. Courses in psychotherapy are systematically offered to seniors in a number of theological seminaries today. The church may yet survive.

Personally, I have doubted the efficacy or usefulness of the church as an instrumentality for the social and mental uplift of the race. Classes with undeveloped imaginations will always exist, and these the church will always attract—and help. The solemn interior of a cathedral, the organ music, the lighted tapers and the shrines stimulate the sense of wonder in the churchgoer and provide relief from the drabness of the world of trade, the world in which we spend the best part of our lives.

XIII

THE SUBCONSCIOUS

W HEN popular writers began to talk of subpersonalities and multiple egos, they were vaguely approaching truths about the human mental machine to which modern investigation has given something like a scientific validity. What has hitherto appeared as indecipherable becomes clear by the exposure of the trap-door beneath the normal, conscious self. Here dance the imps responsible for many of the singular acts and words of the individual.

Prof. Muensterberg took it upon himself to deny flatly that there is such a thing as the subconscious altogether. But he was compelled to invent a substitute word: co-consciousness. In a satirical vein, J. V. Haberman refers to the field below consciousness as "a metaphysical realm, a limbo which receives the products of repression and conflict of the conscious. It is nothing but an atavistic remnant of the old ideas of being 'possessed' which were used to explain unnatural phenomena in the early days of our race."

After all is said, the subconscious cannot really be defined. It is a convenient assumption in psychology as the ether is in physics. In the same degree the forces of fire, air, and electricity are explained by their manifestations, so that most erratic motions of the innermost self argue an underground magazine in the arsenal of the psychic mechanism.

Many ambitious definitions have been attempted of the unconscious, as Freud christened it, or the subconscious, as we prefer to call it. Most of these definitions are worthless. Of those that might be mentioned, one by Lipps is quotable. He calls unconscious ideas "potential inner perceptions." Psychologists seem to agree that every act of perception or thought ab ovo leaves behind it an impression, and that every impression registered on the conscious leaves a sub-impression on the unconscious. To Freud, this subconscious or unconscious is the basis of the psychic life. As the larger circle, it embraces the smaller circle of the conscious. Yet only through the conscious can we come to know or experience the subconscious; just as we know reality only through the senses. The conscious is the central station which reports to us the happenings of the subconscious.

Graphically put, the states of the conscious are given by Dr. Morton Prince:

Focus of attention Fringe Co-consciousness Sub-consciousness

I may be permitted to go a step beyond the diagram. I believe the subconscious stems from and merges with the universal conscious or cosmo-consciousness.

Freud believed the subconscious to be the place merely of repressed urges or wishes, some being impossible of fulfilment. In fact he regarded wishing as the only business of the subconscious. Other psychoanalysts believe that suppressed wishes, rather than having to find lodgment in the subconscious, may continue in the conscious all the while, or evaporate somewhere between the co-conscious and the conscious. On the other hand, they believe the subconscious may be the home also of free wishes; that is to say, that wishes may arise there and go to the conscious.

Truly, the nature of our sub-personality is a deeper mystery than the reality of the external

world. We may pride ourselves that we have attained a modicum of knowledge of reality, but we must confess ourselves in the deepest dark as regards this newly-discovered sub-self.

The subconscious is the constant element handed down by countless generations; a psychic continuity, like the parent seed in procreation. The conscious, on the other hand, is a variable quantity. The subconscious represents a totality of organic memories, whereas the conscious receives, is equipped with, and retains the memories only of this life.

Freud rightly believed that "it is not possible to form an idea of the abundant unconscious streams of thought striving for expression in our minds." It is also well to remember that "the most complex operations are possible without the coöperation of consciousness."

The sub-self windows, looking out upon the phenomenal world, may reveal surer details to the mind than the waking senses. This is made manifest in the ability of the blind, the deaf, and the dumb to move about the streets safely, and to detect persons and objects without the aid of sight or sounds. Helen Keller describes winter scenes of New England more colorfully and vividly than her more fortunate sisters who are endowed with normal senses. We are even inclined to believe that the subconscious has preternatural gifts.

In the "Story of My Life" Helen Keller says: "Each individual has a subconscious memory of the green earth and murmuring waters; and blindness and deafness cannot rob us of this gift from past generations. This inherited capacity is a sort of sixth sense, a soul-sense which sees, hears, feels, all

Artists of every type—as well as some scientists—are moved by stirrings of power from the lower strata of the mind. The inventor brooding over his

machine, the musician over his score, the poet over his verse, the sculptor over his clay, the dramatist over his scene, are all possessed by the imps of the lower consciousness.

Often the subconscious is the antithesis of the conscious. Consider the story of Francois Villon, vagrant, burglar, murderer—and poet. Consider Jean Jacques Rousseau, who could abandon his children in the streets and write such splendid treatises on education. Consider such cases as Chatterton, Kit Marlowe, Shelley, Dowson, Poe, Tolstoi, and a host of others, all of whom manifested the antithetical level—the double personality. Stevenson's Dr. Jekyll is so wonderful because, besides being a work of great imagination, it is also a work of great insight into the truth. Man is dual.

When the individual falters between good and evil, two opposing impulses, there is a pushing and pulling between the dynamic energies of the two strata of the mind. To drink, or not to drink, is the familiar example. If the subconscious wins, there is defeat, because here the subconscious acts under no control, but rather as the instincts act—impulsively.

Many are the pranks played on the conscious by the demons that dance below its threshold. The following authentic cases, involving the love-passion, illustrate the dominance of old memories in everyday life. A fragment of a subconscious image may violently stir a host of ideas and feelings almost resembling a complex.

A man of my acquaintance told me he once fell in love with a woman instantly because of a striking dress she wore and an odd twinkle in her eye. The dress was reminiscent of the favorite color worn by his mother and the twinkle in the woman's eye recalled an expression he once admired in the eyes of an actress.

Another man fell in love with a woman while

playing cards with her. The irresistible attraction for him seemed to be her bare arms and hands. Upon analysis it appeared that as a child he had been very fond of a toy with carved arms, and that later in life he had intensely admired the arms of a marble statue.

Another case: a man was falsely accused by his wife of infidelity. He flew into a spasmodic rage and could not be quieted for weeks. When young, this man was accused by his father of a crime he had never committed. At the repetition of such a false accusation, his old resentment flared up.

Still another case is that of a man who, one day, upon entering his home, found his wife entertaining some boys who had assisted in putting out a fire, and were being refreshed after a strenuous fight and severe drenching. The sight enraged him beyond bounds. His history revealed that when he was a lad his mother had often befriended a poor boy of the neighborhood, and that this always made him feel hateful and jealous. Years afterward the buried thought exploded upon ignition of a similar sight.

I know a woman who was anxious to revive the love of her husband. She was told to try different colors in her dressing, and to give preference to the kind and style of clothes she wore when he courted her. The effect was astonishing. Reminiscent

emotions were revived.

In another instance a lady wanted to discharge her maid for entertaining a policeman. The husband refused to allow the dismissal. A quarrel ensued. As a child, it was revealed, the mistress of the house had been envious of her own mother who used to entertain a policeman. The incident brought back memories together with their angry associations.

"Gradiva," a story by Jensen, portrays a young archaeologist falling in love with the bas-relief of a Pompeiian girl whom he meets in the flesh at Pompeii. Later, to his surprise, he learns that she had been a playmate of his when a lad, and further

that she lives within a stone's throw of his house.

From the foregoing incidents, it seems that the complex buried with the picture is real. A symbol of experience connected with painful memories will ignite emotions long buried. Until aroused, they may be ineffectual phantasies. When the picture is once revived, however, the original perception follows with all its consequences.

Many a phantasy, born of one strongly imprinted event, may lie in the subconscious until it becomes an obsession. Witness the two cases that follow, alike in some respects.

I obtained this story from one of my patients by directing him to "talk freely about anything." I hinted at his childhood, and he told me the following: When a child, living in Scotland, he had been caught by the game-master of the estate stealing pears. After a good drubbing, he was brought before the local magistrate and fined. He swore he would never rest thereafter until he got his revenge. He came soon after to the United States and began to train himself in gymnastics. The day came finally when he returned to Scotland. He beat up both the gamemaster and the local magistrate, and returned to this country with peace of mind.

The second case is that of an Irish youth who, while a boy, had been badly treated by the lord of the manor at home. He came to the United States for the main purpose of earning enough money to return again and get the whiphand over the unscrupulous landlord. He returned to fulfil his ambition. He succeeded in buying up all the mortgages and defeated the landlord at his own game. After that, his obsession ceased to trouble him.

In memory-refreshings and incitings, the trivial may be as consequential as the manifestly significant. At an afternoon tea, a wife made an indirect remark to her husband in the presence of a third person. In astonishment the husband dropped his cup

of tea on the rug. His wife upbraided him for his carelessness. At this, a dispute arose which almost ended in a separation. The incident stirred up personal memories in the husband of a scene that occurred years before, and which upset him then very acutely.

Cases of rich girls running off with their chauffeurs and rich men marrying chorus girls are illustrations of revived love for tutors or servant girls known in childhood.

From cases like the foregoing, one is led to conclude that, when stirred, the subconscious mind may become unreasoning, stubborn, and dangerous. To the sane outsider, such occurrences appear as tea-pot tempests, but the host of memories with which they are thickly interwoven give them special reality in the eyes of the person affected.

I believe the zig-zaggings of the subconscious mind are poorly explained in terms familiar to the conscious. To say that it speaks only in symbols is to come as near as we can. It is more accurate to describe the activities of the subconscious as upheavals and radiations of electronic energy. Then the apparent absurdities connected with the lower consciousness become at least partly understandable.

XIV

THE NEUROSIS AGAIN

THE problem of the neurosis has puzzling aspects for study. Adler's theory, based on the power principle, or the wish-to-be-above idea, is a strictly biological explanation, and as such is limited. the feeling of inferiority developing a neurosis does not have to trace back to an organic definition, as he contends, but may have its roots in psychic persuasions. Whole races may be said to be infected with this feeling of contra-assertive inferiority, like the Turks or the Germans; or groups of people, especially religious groups, like the Puritans. Here it is impossible to trace back to any constitutional inferiority. So with individuals: their neurosis may be wholly psychological. Social snobs are a case in point. They will descend to any degradation in order to encompass their ambition, which is to be counted among the "smart set," the local "Four Hundred" in their town. The feeling of inferiority is mental and not physical in its origin. The mind is deficient, not the body. Adler, however, as far as he goes, is right; and he has gained a large following in this country, among whom the most prominent perhaps is Dr. William A. White. Viewed strictly from the anatomic standpoint, there is hardly anything to add or take away from Adler's theory. His exposition is thoroughly sound and scientific. He describes what takes place quite felicitously when he says that "groups of cells may throw off the yoke of their central nervous system and set up a government of their own." This secession from the union. this declaration of independence on the part of the

obsession, is a not infrequent occurrence. We have instances of it daily. The woman who thinks the whole world is looking at and thinking about the mole on her face, the fellow who has to look into every mirror he passes to assure himself that one half of his face is not larger than the other, the person who is sure that the fates are against him in everything he undertakes to do—these are common examples of the obsession which makes a normal person a neurotic in that particular notion. When we assert that a person has a mania for certain things, we ought to know that we are not speaking entirely figuratively, but very largely literally. mania which directs the whole mind toward it, a mania which succeeds in disintegrating the union from which it has seceded, becomes the neurosis.

Freud divided all neurotic cases into two classes: hysteria or compulsion, which comprises doubts, obsessions, and phobias; and neurasthenia or anxiety neurosis, which can be traced to sexual injuries.

Freud's view of the origin of the neuroses is illuminating. At first he concluded that hysteria and the related neuroses have their origin in a shock of sexual character in early childhood. Later he abandoned this position. (The fact is there is scarcely a human being who has not had some sexual shock in early youth; yet it is often difficult to determine whether the story as told to the physician may not be a mere invention or phantasy on the part of the patient.) Freud then traced the cause of neurosis to some sexual activity in early childhood to which the neurotic is fixed. All conflicts of the neurotic. according to Freud, arise out of the childish past. The problem of the physician is, therefore, to unravel this childish "fixation" or attachment to infantile pictures and habits. The neurotic patient is such because he denies himself the satisfaction of his erotic needs. He flees from normal life and takes refuge in a neurosis. In this way the neurosis may be looked upon as the result of a desire or need to escape from the forbidden impulses of life.

Dr. Jung, in his fight to liberate the theory of psychoanalysis from the shackles of sex, refutes the Freudian claim. He believes, as I have pointed out elsewhere, that most of us may have had infantile sex pictures, but that these do not become fixed. The secret lies in the conditions that bring about a "fixation" of vital energies to these infantile pictures. He concluded that the neurosis usually occurs at the moment when a new adaptation is demanded. It is a problem of adaptation that has failed. The cause is not in the past but in the present. To escape from the difficulty or unpleasantness of the moment, the individual regresses or returns to an earlier situation.

Both of these explanations I find circumscribed. They are definitely set down as though the electron had never been discovered. We are all combinations of energy and products of yesterday's ten thousand years. Distinct energies are buried with instincts and impulses which go with every act and word. Our instincts write with subconscious urg-Partly responsible for the quality of these energies are our ancestors. Through centuries, human energies have expanded and accumulated Today we are pushed and pulled by countless energies in constant process of change. Such energies escaping from the body flow along paths which we are accustomed to call habits. Even habits, in the final analysis, are not personal. They are racial. In fact, no conduct of any sort may be called individual. The psychic currents that press in upon us from the accumulated energies of the past compel us to act as we do.

Now, when certain tendencies express themselves in channels which we ordinarily recognize as overworked or stressed to excess, we have a neurosis. The neurosis is simply a derangement of energies in the nerve-cells caused by an inexplicable urge. A fright, an explosion, a burglary, each or all of these might cause a shattering of invisible energy. Ordinarily the medium will not be affected unless sensitive. If sensitive, poisonous energies will multiply until the neurosis shows itself. Then there is an urge for expulsion of these superfluous energies, either by act or dream. If there is no expulsion, a mania or phobia will result.

The attendant physical change is a disturbance in the function of a cell. The power of combustion is lost. The cell equilibrium is upset. Bitterness, idleness, snobbishness, envy, self-pity, greed, and even death may result.

Hysteria is psychic explosion. I recall a patient who went into convulsions when she recalled the scene of an attempted seduction by Russian soldiers. The picture freed tangible energies which expressed themselves without hindrance.

Obsessions are points of psychic condensation. If burst, normality will return. Thus, a man came to me obsessed with the idea that he suffered from syphilis, when as a matter of fact tests showed he was perfectly healthy. I advised him to take a long journey and centre his mind upon interesting things and persons. Slowly, under the pressure of other interests, the obsession faded.

Another patient was convinced that the left half of his face was shrinking. Nothing was noticeable upon examination. By suggestion that he wear a mask, he was cured.

Fright is most often psychic shock. In the case of the sensitive it will produce neurosis. The Big Tom explosion in New Jersey left a permanent impression upon many nervous systems. Shell-shock has been found to leave actual molecular incursions upon the surface of the human system. In such cases poisonous energies fester. There is a distinct destruction at the ends of nervous bulbs, visible

under the microscope. When examined, they appear as minute peripheral points, as if blasted by lightning.

In chorea, epilepsy, and neurasthenia, however, there are no visible anatomic changes that have yet been discovered. The neurosis is purely functional, not organic.

Of course, the conditions that bring about the neurosis are without number. In cases of domestic disagreement between husband and wife, the neurosis may become a sort of refuge. Where the man bends easily, the woman, yielding only under compulsion, may collapse. In the development of neurosis, home conditions play a considerable part, because neurosis, as has been pointed out, is more often the result of psychic than organic disturbances.

Hallucinations may come from past shocks of conscience. A Southern merchant who became successful by crushing without mercy all his competitors in town came to me suffering from hallucinations of persecution. Upon inquiry I learned that he was unmarried, and had no other interests than financial. I advised him to cultivate a grand emotion. He studied dramatics, as he was very fond of the theatre, and fell in love with his lady instructor. His finer emotions were quickened and he began visibly to change. Then he anointed his conscience by offering his defeated competitors shares in his business; whereupon his hallucinations vanished like smoke.

Sexual impotency or loss of manhood may come about through a strong feeling of inferiority, in confirmation of the Adlerian theory. An educated, cultured gentleman of 57, well preserved, and one who could easily pass for 40 or 45, reproached himself for not being able to satisfy his beautiful young wife, whom he thought to be about 40 at the most. Upon questioning her, she confessed her age was 48. The husband admired his wife exceedingly and

had degraded himself in his own eyes because of a supposed weakness. And as a result of his selfdegradation he had paralyzed his masculine powers.

The line between the normal and the neurotic is just as shady as that between the sane and the insane. Jung says "neurotics fall ill of the same complexes with which we sound people struggle." In the final analysis, the question reduces itself to converging and diverging psychic streams: an inner and an outer. Between neurosis and normality, there is simply a difference of the meeting of these forces at odd angles.

From long experience, I have grouped neurotics into three divisions: the susceptible, or those who will contract a neurosis under any circumstances; the self-helping, or those who will cooperate with another toward a cure; and the hopeless, or those who resist or are immune to any curative treatment. In handling these three classes I have observed that most psychic ills originate in excessive introspection. The problem is to catch the oncoming disease before it crystallizes. I conclude, therefore, that when the subconscious is locked, the indentations will disappear and the illness vanish, despite the Freudian theory of suppression. It is curious that pleasures evaporate quickly and pain lingers. This fraction of pain must be expelled in some way or other, physically or psychically. In cases of morbid brooding, I advise my patients to imagine they have no brains at all. "Don't think," I say to them. And since the exercise of "not thinking" is hardly a strenuous one, the suggestion is successful.

I recall a woman from Vienna who came to this country shortly before the war. Soon after word reached her from abroad that her father had died and that her two brothers were missing. The grief almost upset her mind. I advised her to put her hand near her head, when seized violently with grief, and make an actual gesture of expelling

the disturbance—which she did. Her normal peace of mind and strength returned after administering this treatment to herself. Now, the explanation of the cure is physiological and psychic. It has been shown that the brain cells, under affliction or fear, tend to shift and readjust themselves automatically. When there is no equilibrium in the cell, as in cancer, the help of the psychoanalyst is necessary. For the most part, however, mental injuries are self-curable.

Furthermore, there is a "centre of repair" in the psychie. As in surgery where bones will knit together (a combination foot tendon, when cut, will close up again), so brain shocks will tend to attain balance and self-cure. What is called the "recuperant process" operates from this centre of repair. This accounts for the self-cure of millions who never consult a physician for their psychic ills. Stronger energies swallow and neutralize the weaker.

In concluding this chapter it will be well to recapitulate the essential points of the Adlerian position. His school holds that the sexual is not the motive power behind the neurotic disorder; that the final goal which the neurotic always holds before him is the magnet which compels every act or thought; that power is his god, since it gives pleasure, and feebleness is despised, because it brings pain; that the neurotic who clings to infantile wishes does so simply for refuge or escape; that the Oedipus complex is a childish convenience.

It seems that Adler clings too desperately to his view of masculine-feminine, up-down, power-feebleness. He must fit every neurotic act to this notion, just as Freud traces every neurosis to a repression. Herein lie the faults of theorists who show no fluidity in their thinking. His evidence is exceedingly flimsy and his dreams prove nothing. To

Adler, the dream shows invariably a striving for power.

Adler expresses in pathological terms the biological idea of faulty adaptation. When there is an interference and the will is threatened, mere self-preservation will strive for protection at the weakest point. Finally, where Freud shows and explains a neurotic manifestation as the denial of a wish-fulfilment, Adler shows the necessity which compelled that wish. Freud traces the cause to an infantile sex shock which becomes "fixed" by repression, whereas Adler finds the actual "fixation" in the consciousness of a bodily inferiority. In these points lies the divergence between master and disciple.

It will be well to reiterate here just where and how far I go beyond Adler. Freud and Jung in those special aspects of psychoanalysis already touched on. I contend (first) that the dream is not necessarily the fulfilment of a suppressed desire of the day before, or of the dreamer himself, but that it may rather be the up-surging of suppressed desires not satisfied in the dreams of our ancestors: that, further, the dream need not even be the fulfilment of any desire at all, suppressed or otherwise, but rather the irritation of physical sensations with physical derivatives. That (second) the dream of the individual of today amounts to, as Freud might express it, a recapitulation of the dreamhistory of the race. That (third) there is an invisible part of matter in us, now only potential, which is positive and creative, and has a directing energy over the negative and visible part of matter; that all our impulses and our will to power (suppressed, sublimated, or directly satisfied) operate under the guidance of a universal will-to-power which may be said to be the dynamo of the cosmos. and of which the invisible positive matter in us is a part; that this universal creative will, just as it

has given us senses and an instrumental intelligence to deal with the world as we have made it or found it, so it is ready to work out for us supersenses (subconscious matter) and a spiritual divination which shall comprehend the world as it really is.

Let us now go beyond the immediately physical and emotional causes to the levers which move all abnormal activities of the human organism—psychic energies.

XV

THE ENERGY THEORY

WE are in the midst of invisible forces. These stream to and from the human organism and combine with its energies to produce a third kind of energy different from the component parts that produced it. We shall refer to this third potency

as the X-energy.

Under semi-hypnotic states, we observe something like a splitting of matter and energy as distinct and separate as the electric bulb and the electric current. Pull the string, or press the button, and behold—the light! Some such process takes place when outer stimuli, whatever their nature, flash an inner signal. The phenomenon is perpetual and involves practically every human reaction.

Life is a thing of extension and continuity: a total of inherited energies subject to the direction of the subconscious intelligence in a previous lifechain. Nevertheless the life energy of any individual may be increased by conscious effort ex-

erted in the present.

We have said that Adler is too strictly biological. And that is so. Freud hovers here and there over the idea of energy escaping through the psychic, but quickly withdraws as from the edge of an abyss. Jung more boldly asserts that psychic phenomena are distinct manifestations of energy.

The future will reckon with matter not as basic to mental interactions but rather as psychic energy. Life is energy and energy is consciousness. As Gustave Le Bon, author of "The Evolution of Forces," expresses it: "Matter.. is a closed reser-

voir of energies—intra-atomic—which it can expend without borrowing anything from without."

As a matter of convenience I speak of energy as though it proceeded from two sources, an outer and an inner. Both energies function differently, indeed. The outer is an energy of single action. It can only enter; but it decides the quality of the inner energy. The inner energy has dual action and is involved in the self. It absorbs outer energy, assimilating it with itself to transform the product into a third kind of energy.

By observing a sufficient number of cases, we are able to conclude that a psychic law underlies the

operation of these energies.

Consider the child. It has been shown that, during the nine months before birth, the energies the embryo receives from the mother herself, such as nutrition, emotional reactions, or esthetic sensations, will affect the quality of its being. After birth, added to the endowed energies that come from the remote and immediate past, will be the outer energies contained in the milk and love of the mother. To the quality of inner energy is added the quality of the outer energy.

If the nurse have love in her heart, or having none should punish the child to prevent it from complaining, different energies are set at work. A mother's milk is especially valuable to the child for its richness, which the child craves. An angry mother will sour her milk. And an infant's tiny system can readily detect a clash or harmony of ener-

gies.

Consider the adult at his meal. Prepared food represents energies of discovery and preparation accumulated through centuries. In addition, the manner of serving, the cleanliness of surroundings, the thought of having earned the food or of being dependent upon another, as on parent or charitable institution, are invisible energies from without that affect the quality of the energy within.

As to the degree to which persons react to outer energy, they can be placed in five groups: first, those upon whom outside energy has no effect. These are the self-sufficient. They possess the power to withstand and reject undesirable influences and therefore will neither yield nor compromise. The Irish who live in England remain Irish to the bone. despite all outer assimilative influences. This is also the case, though less now than formerly, with the Hebrews. Individuals who typify this class are the geniuses. Second, those insensible to any influence, and born without a spark. The idiot, the criminal, and the human clod typify this class. Third, those whose quality and quantity of psychical energies depend upon incoming forces for sustenance: the average type. Fourth, the sensitive barometers. These contain potentialities of good and bad. them, for example, an attitude of hostility or desire to deceive will react like a strong ray of light. In pathological cases, one can witness feverish radiation without the ability to neutralize. Fifth, the degenerative. Such persons inhale and absorb outer energies continually without the power of rejection. They are unable to extract sufficient force of a kind that will counterbalance an inner weakness. The result may be dreams, vices, neurasthenia or hallucin-These are the shallow, the frivolous, the light-hearted, and all those who fall easy victims to the follies of the day. They are the prey of a single impulse.

Let me cite three cases of weak resisting powers. The first is that of a pampered son of a western millionaire who had been pampered as a child. He came East and developed kleptomania and stinginess. At a hotel he could not resist stealing little

knick-knacks from the mantel-piece.

Another case is that of a rich young man who had been left \$1500 a month in trust, yet was constantly in debt. He too had been spoiled by the over-liberality of his parents. He was cured, however, when

imbued with a sense of responsibility by his betrothed, who transferred her stronger psychic powers to him and at the same time strengthened

his powers of rejection.

The third case is that of an aviator, son of a judge. Though heroic in many ways, his potential energies had been thwarted. An inquiry into his history showed that the family at table never smiled or spoke cheerfully. Furthermore, this youth was looked upon by his people as a parasite to be supported for the balance of his life. He developed humility and docility accordingly. His energies stayed sealed. His powers of rejection were un-

developed.

There are also different kinds of attitudes in the manifestation of energy: First, the attitude of the obedient or disciplined, who accept commands freely and naturally. Second, the disobedient or wilful, who pretend acceptance of some unfavorable condition for the time, but resist inwardly. Third, eruptive and primitive—the trace of the savage inherent in all of us and cropping out in some: usually the "black sheep" of the family. Fourth, venomous—the counterbalancing force of the mind to give it fibre, to overcome super-refinement. This energy in small doses is the bitter tinge which adds the necessary pungency to life. The proportion of these energies which go to make up the human personality are distributed by the Centre of Perfection in man.

It is hard to conceive to what extent the individual or the class depends upon outside irritation for action. Just as Prof. Loeb, by means of the platinum wire, irritated the ova of frogs and sea-urchins to produce fertilization, so an outside energy, like fric-

tion, often releases pent-up creative power.

As showing how outer circumstances may ignite reserve energy: During the late war, the inmates of a Belgian inn, which temporarily served as a hospital, were warned that the Uhlans were approaching. Instantly the wounded tore off their bandages

and rushed out to meet the attack. Another instance: two young men of my acquaintance, authors, had made the journey from Jaffa to Jerusalem on foot. When about two miles from their destination, they sat down to rest, being utterly exhausted and footsore. However, on seeing two desperate-looking Bedouins approach them, they set off at a mad run, never stopping until they were within the gates of the ancient city (a distance of two miles). Yet these two men did not believe, when they sat down to rest, that they could walk another step. In the same way, suppression of the hopes of a people, which become a sort of reserve energy, will at a touch explode, as in the French and Russian revolutions.

Where there is no keen outer stimulus impinging upon a locality, we have the condition obtaining in the Appenines, where the peasants are as badly off today as they were four thousand years ago. Explained by the energy theory, it means nothing else than an absence of some outside irritation strong enough to break down the habitual and intrenched levels of thinking. If an outer energy can begin to operate, the native forces will respond. Agitators must, like Prometheus, bring fire from heaven and transfer it to the consciousness of the stupefied on earth.

Small communities or nations like Ireland, Egypt, and even parts of New England, where there is little or no infusion of new blood, suffer degeneration. Currents of fresh blood are needed to set extraction and rejection acting freely.

During the middle ages, national and racial intercommunication finally brought the Reformation and the Renaissance. Closer contact was had through the printing press, steam, etc., which acted as channels for the circulation of world energies.

Emanating from the social set are invisible energies, good and bad. In the pitiful struggles of social climbers, for example, who are afflicted with

a "superior neurosis", we find a conflict of outer and inner—ending in pain, misery, and disillusionment.

Just as Mendel crossed peas and produced hybrids, so mind may cross mind and give birth to a new variation. Thus, the assurance of recovery by word of mouth of the doctor often sets in motion upon the patient various constructive energies. In cases of masturbation, the influence of the doctor (transference) crosses that of the patient and brings about a cure.

Sometimes a ring of forces is employed by the physician. A young woman patient of mine complained of suffering from excessive shyness. I advised her to bring her closest friend when next she came. This friend was privately instructed in the use of certain methods of cure which would act in such a manner as finally to break up the spheroidal mass of the patient's shyness. Thus, the forces of the physician and friend were brought to react upon the patient's individual inner forces.

Finally, I believe outer energy can be absorbed and controlled by inner thought. Healing by suggestion, telepathy, spirit communication, etc., bear testimony to this fact. Psycho-dynamic feats are additional verification. Personality, after all, is the ability to attract and diffuse electric energy. Physically, the nervous system is the conductor of accumulated energy in hot storage, just as radium is said to be "crystallized sunlight."

When the world becomes conscious of external, invisible forces, and develops a capacity for observing them, as it is indeed essential that the world should, we can then enhance the worth of the individual by educating him in the ability to absorb. Then men and women will be worth to the community not what they extract from it but what they give back in enriched form through radiation. Every inch and activity of life will hum with efficient, harmonious energies. Each will draw in to enrich and

give out again. In time the habit will become automatic.

In the interaction of outer and inner forces, we are not entirely without will, however. That were to preach a disheartening philosophy. The individual is given, within bounds, a proper reserve of power by which he may select, discriminate, and reject.

Out of such a conception of active energy must spring a new attitude toward man's relation to man. The secret of personality will then be considered as a helenge of inceing and extensions are received.

balance of ingoing and outgoing energies.

XVI

PSYCHIC INFECTION

WHEN Pasteur discovered that diseases were communicated by microbe-carriers, the world was incredulous. But it did not take long for the world to be persuaded. The result we all know. The science of sanitation is Pasteur's lasting monument. Today, the direct benefits derived from the discovery may be counted in the tens of thousands. It has, besides, opened the way to many new spheres of investigation. Cholera, small-pox and typhus plagues have been reduced to the barest minimum by reason of following out suggestions and principles first laid down by Pasteur.

The time has come for announcing a new source of infection as deadly as the bacterial and equally invisible to the naked eye: and that is, psychic in-

fection.

We are constantly absorbing fresh currents of universal energy and expelling poisonous ones. Beyond the anatomic there is psychic respiration. The individual is a medium: a wireless sender and receiver of psychic messages. There is therefore the possibility of contracting psychic ailments through suggestion, for example, or imitation. When we say that the strong mind affects the weaker, it is another way of saying that psychic energy given out by the stronger has the power to penetrate the reservoir of energies of another, to multiply those energies, and to produce new ones. The infection works both ways. The stronger mind may also be affected by and dragged down to the level of the weaker mind. The diffusion may be said to be similar to the diffusion

of gases. Only the unique personality—a genius like Christ, Savanarola, or St. Francis of Assisi—can fight off infection and assert personal and spiritual independence.

To a certain extent, we are all susceptible to psychic suggestion, a form of hypnosis of which we are not aware. Psychic infection does not become noxious until our central powers of resistance are impaired and unable to throw it off. Love, sympathy, and success are hypnotic in a constructive way, while hate, revenge, and malice of any kind are destructive.

When rigid or oppressive, the environment itself may carry hypnotic power. Certain communities, in which Calvinism and orthodox Judaism are dominant, transmit energies to neighboring communities and infect these as incontrovertibly as bacteria-exposed matter. Sometimes it takes the form of a physical change. How shall we explain the fact that transplanted Jews from Russia, Spain, Germany, etc., take on, in the course of time, the physiognomy of the natives? The Jew, indeed, always retains strong lineaments of his race for the first and second generations, but the third generation may show none of these characteristics. Wherever the Jew is shifted, he begins in a short time to resemble the people he mingles with. The Spanish Jew is typically Spanish; so the French Jew, the Austrian Jew, and so on. A Jew who has lived for some time in the Middle West of the United States comes to look more of the Westerner than the Jew; the same may be said of the Southern Jew, the Eastern Jew, etc. The principle holds true in any part of the world, and with almost all peoples. Numbers seem, for a time, to exercise a controlling power over their environment. But finally the external forces may prove greater than the internal.

In this chapter, however, we are more concerned with the pathological aspect of psychic infection. It is curious to note that physicians themselves are not immune to the radiation of their neurotic patients. The superintendents of lunatic asylums have been known to commit suicide from mere suggestion. Apparently they cannot shake off infection, even though forewarned. Likewise, teachers of under-grade and feeble-minded children absorb some of the mass-current of their pupils. Gloom is of course infectious. And patriotism as well as mob spirit is as infectious during war as typhoid.

Many are the cases which might be cited to show that the invisible may be as fatal as—perhaps more than—the visible. Nuclei of poisonous energies can infect any sensitive medium within a radius of influence, and multiply as rapidly as the bacillus cholerae.

One of two business partners I knew well complained that he could not sleep because of a choking sensation and aches in the back of his head. His history, when examined, was unusually good. And I could find nothing wrong with his present condition. When his dreams were analyzed, however, they all revealed and pointed to a concern about his business. I finally learned that his partner had been a rival for the hand of his wife. For a number of years, a systematic plan was under way with the object of forcing him out of business by way of secret revenge. My patient felt these injuries but never realized their source. Treachery had reacted in tangible waves upon his consciousness.

Another case comes to mind of a prominent journalist who was wholly attached to his mistress. When the woman contracted tuberculosis, he tenderly nursed her. Despite kisses and embraces which they continually exchanged, he did not contract the disease. After her death he was haunted so powerfully by the memory of her that for a time he thought, spoke, and acted like her, until he collapsed. Her personality had subdued his own.

Old age suffering loss of vitality is attracted to

youth because of the revitalizing power of young blood. Mothers like their sons and daughters as much out of conscious affection as out of unconscious attraction to youth. In certain parts of Europe, it is said on good authority, rich, decrepit old men, eager to recover their lost vitality, are advised to sleep in the same bed with robust women; for in this way, without physical union, psychic absorption and expulsion may take place. In the Bible (Kings i., 4) advice of a similar nature is given. Stage-managers, school-teachers, and all those who have the custody of the young, are observed to retain their springtime of life by reason of continual absorption of the psychical energies given off by their youthful wards.

The explanation of this power of psychic transmission lies in the theory that the psychic possesses quality as well as quantity. It not only has density, but color. There is a "tonation" of energy—a quality as in silk. Attempts to determine this quality have been ineffectual. They are evident (the tonations) only by their manifestations in effects, just as electricity is evident only when converted into light, heat, or power.

The easiest expression of psychic quality is seen in the play of the emotions. The story is told of a woman who was gripped for a few moments by an intense passion of anger. The child at her breast died within an hour, poisoned by the mother's milk. In other cases, convulsions have resulted.

The chemical analysis of the saliva and perspiration of men in a rage has shown them to contain a poison. The perspiration of criminals has been tinctured with selenic acid and has turned pink. The blood of embittered, currish individuals, when transfused into the veins of another, will kill. According to psychic "modal quality," blood composition is now divided into four distinct elements.

Vomiting, jaundice, paroxysm, and apoplexy are

caused by corresponding emotions. The whole study of endocrinology (ductless glands) points to the conclusion that emotions vitally affect these glands, and vice versa. As Professor MacDonald of Harvard said very recently in addressing the American Psychiatric Association: "If we are to make satisfactory progress in psychological medicine, we still need, it seems to me, to recognize fully and frankly the claim of functional disorder to a place of equal importance and reality with the organic or structural disorders . . . it is through mental influences that functional disorders are brought about."

Interesting experiments were performed by Prof. Cannon in Harvard University not so long ago. He put cats into cages and got dogs to bark at them and worry them. He then examined the blood of the cats and found the adrenals had increased their secretion, the blood pressure had mounted, glycogen was released, and energy supplied to the muscles for warding off danger. It has been discovered that fear

itself is a poison which begets other poisons.

Crowds absorb and exude mass energies. Here, the aggregate may be greater, mathematically, than the sum of the parts. The explanation of group psychology may often be sought in psychic infection, through the contact of many auras (emanations).

Mass infection is noted also in hospitals, schools, and prisons. Alterness or apathy is infectious in the class-room or lecture-hall. An evil example spreads readily and perhaps more quickly than a good one, because, as Virgil says, the road to Avernus is easy. In the prison the callous nature of the tougher prisoners is soon carried over to the more sensitive. One might recall here the gate-shaking scence in Galsworthy's "Justice." Of the countless atrocities perpetrated by mobs, who are carried away by gusts of mass-energies, I need not speak. Revolutions spread from country to country by a similar agency. Witness the recent, almost simultaneous world convulsion.

Knowing the possibilities of good and evil, what practical application shall we make of this knowledge? Can we direct it for better and higher ends? Can we improve the quality of the individual who

suffers from psychic pestilence?

These many questions already suggest their own answers. Warning against the contagion of imitation or the subtle presence of poisonous energies will be the first step toward producing a higher type of being. Mental and moral slavery will be shown up and rejected. A new attitude toward morals and social responsibility will develop. We shall realize that only what adds vitality to the sum of human happiness is worthy of absorption.

In the family, there is an interplay of diverging and converging energies. These invisible forces are not yet understood. It is a wise master who knows how to direct these interacting cross currents.

To the social body, it means that society can never be sound until the poisonous sources in life are cleaned up, sublimated, or totally destroyed. Children and adults cannot live in an atmosphere of psychic typhus or cholera. The criminal, the idiot, the insane, the malformed, the stricken, must be prevented from coming into the world, or—if that be impossible—prevented from infecting the normal and the healthy. As one germ can, in time, destroy a city, so one psychic "microbe," if allowed to multiply, may cripple or destroy the high quality of a nation.

Once the truth of psychic infection becomes evident, psychic sanitation as a new science and system must follow.

XVII

THE CENTRE OF PERFECTION

IMBEDDED in the protoplasm of the cell is an upward, irrepressible, climbing urge. Bergson has called it the "élan vital." Like a purifying breeze, the vital urge sweeps through the windings of evolution, from worm to man. It is never-ceasing and undying, pushing up through all forms to create higher ones. Progress is its symbol.

The force that palpitates through the chain of life, I call the centre of perfection. It rests at the heart of life, controls, directs, urges, and infuses creation with unity, purpose, ideals.

By the accumulation of tiny psychic jets, thrown off after they have been improved by numberless generations, the centre has grown more vital. By elevating the individual, it tends to elevate the race. It is the animating principle of Universal Intelligence, often referred to as God.

Within its bosom, the centre of perfection holds the secret of life. It is responsible for the strivings of poets, painters, scientists, and truth-seekers of whatever nature. It is stronger than life itself and has the power to go beyond it. It is the force which makes men live through the most harassing tribulations, "bloodied but unbowed." It is unconquerable, though all else be conquerable.

The subconscious in man is directed by the centre of perfection. It comes to our aid in times of stress and consoles us in the darkest hour. That is why we do not go under when difficulties pursue us, but fight to the last. And suicides themselves fight to the end. No man throws his life away; and man only then is ready to yield up his life for a cause when he believes the cause may, through his sacrifice, help this centre of perfection to an earlier fulfilment. The urge of self-sacrifice may be due to irradiations out of this centre of perfection in man, which is always jealous of its own good. The élan vital is ruthless, if you will, toward the individual when the individual happens to stand in its way. It drives onward, impelled by its original impetus, like life itself.

The centre has resources of recovery and repair, for which end it can summon reserve energies. One of its major functions is to relieve the stress of bodily pain. The heart may be softened, rigor relaxed, compromise admitted, and the tedium of things mitigated under the direct control of the per-

fection urge.

The meanest individual in the world may feel the power of perfection. It relates him directly to life. It forever strives to overcome the corrupting influences that seek to inundate him, very much like the battle which takes place between the red and white corpuscles in the climax of any disease. an illustration of the power of this centre of perfection: I know the instance of a child, the youngest in a family of ten, who was continually ridiculed for being a weakling. Because of this, his centre of perfection was aroused. By a series of exercises, and with the help of a strong will power, he succeeded in becoming the strongest member of the family, as well as the most prominent. Theodore Roosevelt is a case in point; Napoleon is another. Under stress, desire to rival, to "show off," one may develop superior psychic powers. The same results may not always follow, even when equal effort is applied. Certain powers must be potential in the person before they can be realized in actuality.

In dreams, the centre of perfection shows itself

unmistakably as the equalizing agent, and operates as definitely between the two psychic systems (as explained by Freud) as the law of gravitation in the material world. It is masked as the Censor.

In every act the centre, as representing the cosmic urge, operates. Its whisperings are heard unmistakably in intuition. Thus, as units of a mass, as carriers of our individual centres of perfection, we all contribute power and beauty to the race, unconsciously preparing the better world of tomorrow.

In crowds, the centre of perfection can almost be felt. Mass morality seeks a common level of racial feeling, and becomes a combination of individual centres of perfection. World events react upon the perfection centres of nations; for even despair and disillusionment are utilized by the racial centre of perfection for the improvement of the world. The centre of perfection is the consummate purpose running through all things, surmounting all things.

Now, a neurosis is an opposition to the activities of the centre of perfection. The life process, which is like an irreversible wheel, drives us ever onward. but the neurotic tends toward the past, toward immobility, resisting the forward, outward, and upward urges. At bottom there is always in him the wish to die, to be dead, to escape from the demands of life, to give up. The neurotic plainly suffers from a retard of the life-urge, the centre of perfection. And it is this which psychoanalysis attempts to cure. All complexes, frustrated libidos, repressions, paranoias, etc., are due to a maladjustment of the mentality of the individual to the demands of life in society. Psychoanalysis seeks to supply the proper adjustment. Point out to a man his responsibilities toward life, and persuade him of his duty to reassume them, and you make him approach life once more. The neurotic evades responsibilities to escape into his fiction, into his world of unrealities, where he develops his "shut-in" personality. That is why visionaries and prophets are so often of the cataleptic type; they have not accepted "life," and live in a realm of their own.

Civilization is a process of neutralizing or sublimating the unsocial and evil impulses of mankind, rather than of ministering to an expression thereof. Now, it is unquestionable that the sublimation of hurtful instincts rebounds to the benefit of society; but sublimation, at best, is an imperfect fulfilment—it does not "deliver up" the undesirable impulses, root and all. The cure, it seems, is expression. Repression of personal animosities or their sublimation might keep two individuals foes all their lives. A good fight between them might make them Slavery was cured by selling in the open Monarchy by its absolutism was doomed; serfdom, by its manifest injustice and inhumanness. For the same reason do hypocritical institutions continue to exist and thrive—because the evil they are and do is evident, but hidden and in a manner compensated for. A disciplined repression or restraint, however, is also serviceable, for by weakening the insistence of the evil urge, it may finally suppress it to such an extent that even the subconscious will not be troubled by it.

Repressions, on the whole, be they of life-administering instincts or the contrary, are harmful, because thereby an outward-striving urge is forced back to its sources. Life cannot recall an expression; but that is just what a repression tries to do with life. Hence, the unbalancing, the maladjustment, the disruption of the machinery. Life has to live—that is to say, life has to go on. But repressions try to force life to reverse itself, to turn tail. That is why repressions are violations of the fundamental principle of the cosmos, which is to pioneer forever through the archways of a tomorrow.

XVIII

THE CIRCLE OF LIFE

LIFE is a series of changes pendulating between the atom and the electron. The power within the atom is the electron. By movement and stimuli, matter releases energy. The atom is always breaking up into its components—electrons. As the freed energy evaporates, it impinges upon the matter out of which it came and changes its composition. In turn a new energy is born which returns and reacts upon the matter that gave it birth. The cycle is perpetual.

The electric dynamo creates electricity, but goes no further. In the living body, energy is perpetually recreating and modifying the machine itself. There is an unceasing backward and forward flow. The three steps are (1) exudation, (2) absorption, and (3)

regeneration.

In other words, from the physical springs the psychical, which returns again to the physical. Carried far enough any psychic impulse re-enters the physical circle to transform the initial impulse. The psychic is thought, felt, and expressed in physical images. In fact, only the physical is capable of being its symbol.

This property of perpetual change is being sensed for the first time. When two electrons combine, they may produce a third—a new energy; just as two chemical elements react upon each other to make

a third combination.

When traced back to its source, the nucleus of the life-chain is cosmic, elemental, and is symbolized by the thread of light in the Crookes tube reflected from the cathode or negative electrode.

Aristotle reduced the world to four dead elements: fire, air, earth, water. All sciences are concerned with these four properties. Knowledge today recognizes them under the divisions of physics, physiology, psychology, and philosophy. We should begin with philosophy, since this subject goes back to the parent of all attempts at understanding, and unites all branches of learning. We should then go to psychology, and from psychology to physiology, and from physiology to physics. For, in the worm, before anything like the complex physiology of our present organs was ever developed, the psychic was already consciously striving to press ahead. study of the process, however, has been the other way around. Out of force comes matter-and not force out of matter.

Malpighi, in his theory of preformation, stated that when a chicken is born, all the eggs out of which future chickens are to be hatched are already present in potentiality. Likewise, human beings are born with the seeds in them of all their future generations. 1920 A.D. existed in potentiality in 1924 B.C., and 2124 A.D. is now matrix within us. (Ouspensky would have it that the past and the future exist coevally with the present—that time is only an extension of space, the fourth dimension.)

Dr. Jellffe divides the psychic life into four stages of growth. (1) The archaic: this comprises the entire social inheritance up to birth; (2) the autoerotic: the first seven years of the child's life, in which the primitive man is recapitulated; (3) the narcisstic: the period of intense self-worship, which merges into the social; this comprises primitive man up to the beginning of civilization; (4) the social: this stratum is building; it is very recent and is symbolized by the death of self, as in Christianity.

I would add, as a fifth, the cosmic now being glimpsed. Out of the depths of the unknown, on which we have thrown our flashlights day and night, new psychic forces are springing into being. New senses are accordingly coming into play to catch these forces. From the mental matrix has come the psychic. After the psychic, the spiritual cosmic: this is the next link in the evolution of the life-force. Spiritualism is the universal stratum underlying all life-energies.

More and more will science break away from the hard and fast rule-of-thumb calculation and extend its researches into the field of the psychic. It will inquire again, as the ancient philosophers never tired of doing, into the why and wherefore, the causes and sources and origins of things. There has been too much corner-trifling in science. We ought to prepare ourselves now for a complete survey, a four-dimensional contemplation. We must envisage life as a whole, and attempt the solution of some of the unexplored varieties. Else man's view of himself will never rise beyond a patch-quilt of isolated, petty theorizings as unrelated as marbles in a hat.

It is my conviction that the psychic powers within us, developing the psychic super-senses, will yet help us to see and know what is actually taking place in other worlds. I may say that I have developed my own psychic senses to such a point that I already, in my semi-conscious states, see beyond the power of physical mind or eye. There is no delusion about this super-vision; I have time and again verified it. Some years ago when I first gave heed to the still small voice within and concentrated on the area around the star Sirius, I began to see rivers and forests such as I never beheld before: later I saw canals, houses, bridges, architecture-all of an amazing and wellnigh indescribable grandeur. I beheld the animals and the inhabitants themselves. Now these visions of mine were not and are not figments of the imagination. Those marvelous thoroughfares, for instance, that I behold in my semi-conscious state, are as real as if, returning home from Paris, I should dream about it. I have seen

things too accurately and minutely to be mistaken. I believe, indeed, that thousands of us have the beginnings of similar psychic vision prompting us from within. I believe if enough of us spoke of these things, and notes were compared, we might begin to put the phenomena on something like a scientific basis, just as in the case of psychical research. I believe that the visionary powers of the soul are a millionfold greater than the dynamic powers of the soul; and the latter are wonderful, as we all know.

It was, in fact, when I began to look into my own dreams, my own visions, my own prophetic glimpses into the hidden side of things, that this theory of psycho-cosmology grew upon me. I could not at first understand how it was possible for me to see beyond time and space. Now it is clear. Now I understand. And I shall conclude this chapter by saying that my theory of psycho-cosmology may give us a clue to some of the mysteries of the world—like the sought-for fourth dimension, or the further disintegration of the electron—that may release us all from the universal darkness around us.

XIX

PSYCHICS AND PHYSICS

FECHNER, a German scientist-philosopher, declared that plants have a soul and physics has a psychology. It has indeed always been my belief that life inheres not only in the organic, but also in the inorganic. What is considered as dead material is but the garment of living matter. At one time coal was live wood, as coral reefs are the accretions of myriads of polyps. It is believed that oil contains centrillions of micro-organisms which are imbedded in the substrata of the earth, where they formerly mixed with chemicals. The crust of the earth, in fact, is composed of organic matter undergoing perpetual change.

The two kingdoms, however, differ in one respect; whereas the organic continues the Cosmic Intelligence which escapes from matter as vapor rising from the sea, and in turn recreates it into new forms of energy, the inorganic has no comparable psychodynamic force. Yet it is probable that life originally stemmed from the sea of non-living matter. In fact, all life comes from one divine source and manifests successively through the mineral, vegetable, animal, and human evolutions, eventually returning to the source whence it originated. The difference in consciousness between the different stages of our evolution is merely a difference in fineness of

matter and rapidity of vibration.

Peradventure, the laws of matter may help us to discover the laws of the psychic. Sir Oliver Lodge has expressed the creed of the future scientist in these words: "I am one of those who think that the

methods of science are not so limited in their scope as has been thought, that they can be applied much more widely, and that the psychic region can be

studied and brought under law also."

Consider, if you will, the experiment of a drop of water falling upon a heated iron plate. Instantly you will notice the liquid curl up into a sphere. In some similar way thoughts that enter the mind may concentrate in spheroidal masses, particularly in the case of obsessions. Atomic energy locked up in the atom corresponds to thought energy in the braincell.

When water is placed in a paper receptacle and put over a fire, the water will draw the heat away from the surface of the cup. The heat travels upward and about. This is known as the principle of conduction and convection. May not a similar action take place when personalities meet? The stronger force compels the weaker to circulate toward and beyond it. The laws of heat and cold, likewise, explain the psychic. Psychic currents will mingle until a median point is reached. People who associate continually—as married folk—illustrate the operation of this law. Life partners take on the characteristics of each other—and sometimes even physical traits.

To carry the analogy still further, our psychic energies are as water, ice, or steam. There are the neutrals or ice-natures, whose energies are frozen, who cannot mix or melt, who never put out tentacles, who are not ambitious or aggressive. With the fire of imagination, the energy turns into steam in the mercurial nature, bubbling and effervescing so actively as to seem almost abnormal. The average nature runs, as water, along an even tenor.

Maladies such as paranoia represent a tendency of the steam to throw aside an obstruction, whereas a dementia praecox is simply the freezing in of energy. In a manner of speaking, the solid state corresponds to the physical, the fluid to the physiological, and vapor to the psychic. To say that every law in the physical world can be shown to have its correspondence in the psychic is not half as fantas-

tic as it may sound.

It is within the last century that the theory of radio-activity has upset the established laws of physics and chemistry. Molecular energy, once considered the "dernier cri," has given way to the atomic theory recently made popular by Sir Oliver Lodge. The discovery of atomic energy has an inter-

esting history.

Some years ago it was noted that heavy substances such as radium constantly fire off projectiles at a prodigious rate and with tremendous violence. It is now calculated that the energy in one gram of radium equals that which six thousand million pounds of coal produce in burning. This led to the belief that, by applying stimuli to nearly all atoms of matter, particles would fly off at high speed and at the same time release energy.

The nature of the atom leads logically to this view. Atoms are the small, invisible particles of which all matter is composed. The atom is made up of very much smaller units called electrons. These revolve about the nucleus in the centre of the atom like the planets around the sun. The motion of the electrons gives off atomic energy. It differs widely from steam, chemical, or muscular energy in that it acts between the atoms. It is confined within the atom, and when it escapes destroys the atom itself.

"A few ounces of metal," says Sir Oliver Lodge, "have an atomic energy equal to the energy produced by one thousand tons of coal." The problem of the future is to control and manipulate this energy after release.

From the inorganic there is but one step to the organic. Inasmuch as the organic reduces itself, in the final analysis, to the cell, which corresponds to the electron, I contend that a form of atomic energy

issues from living flesh. In the atom it is locked up. From living matter it is constantly escaping. Radioactive currents stream off at high speed, which in some ways resemble the alpha, beta, and gamma rays of radium. The form in which we most easily recognize psychic energy is the manifestation of intelligence. The affinity is unmistakable. The human body is radium plus, since it can create and re-create energies.

I was recently startled to read a confirmation of this theory. Dr. Imoda, in the "Annals of Psychical Science" (1908), says: "The radiation of radium, the cathodic radiations of the Crookes tube, and the mediumistic radiations are fundamentally the same." Palladino, the medium, who was carefully and seriously studied abroad, and who is still regarded by eminent European scientists as genuine, several times succeeded in discharging an electroscope without contact.

Geologists have concluded that radium is an integral part of the earth. If a crust of earth fifty miles thick contained the same amount of radium as the representative samples of rocks one of them examined, the heat generated by the radium would suffice to account for all the internal heat lost by the Nor is radio-creation confined to radium. As bits of geologic dust, one force unites man, animals, plants, and rocks. Is it going too far to say that this force is a radial energy?

For a century or more mystics have divined the presence of radial energy surrounding the human body and have called it "the aura." In 1865 Samuel B. Brittan, M.D., wrote: "Whenever this refined aura is sent out from an animal or man to another individual of the same or distinct species, the creature to which it is directed may be influenced to a de-

gree of susceptibility in the subject."

It has been the habit of science to scoff at the invisible. But once the senses are impressed, the scoff readily enough turns into a nod. Within recent years, the aura has been caught by the camera and tested by chemical salts of selenium. Recently, Dr. Kilner, electrician at St. Thomas' Hospital, London, invented chemical slides or "screens" which enable anyone to see the aura. Between two thin glass slides is placed a fluid called dicyanin, which is said to render the eye sensitive to vibrations not ordinarily caught. Surveyed through these glasses or glass slides (in an almost darkened room against a black background) the aura becomes visible in three layers. The outer aura extends from ten to twelve inches in a man, and to as much as eighteen inches in a woman. It is oval or egg-shaped.

The aura of the human personality (for plants have auras too) is a medium of conduction. We absorb and exhale energies through the path of the aura, which is a psychic, vaporous emanation partaking of the qualities of mind and body. It may be likened to an electrical discharge. Our passions, ideas, and health show colors as varied as the rainbow. Intelligence may circulate, even outside of it. One of the aims of psychic research is to investigate the possibility of detached intelligence; that is, intelligence existing apart from the human brain.

There can be little doubt that eventually science will discover that the electron is at bottom not only inorganic matter but living matter as well, and that therefore one force unites physics and psychics.

XX

BEYOND

THE study of the abnormal leads us either to the normal or forward to the supernormal. We shall take a quick plunge into the beyond in the hope that further light may be thrown upon the phenomena of the energy theory already propounded. The supernormal completes and supplements the normal and abnormal.

Slowly, under the repeated hammerings of investigators, the barriers of prejudice and skepticism against the world beyond the ordinary senses have been struck down. Bergson fired the first shots and now a veritable cannonading at full blast is on.

Mysticism is becoming scientific. It observes, records, and infers. In the realm of the psychic, since we cannot create the conditions for experimentation, as in physics or in chemistry, the evidence is necessarily historic—to be measured by the rule of the historian, compiler, statistician. Data are rapidly accumulating and assuming form. Out of the welter of contradictory and confusing reports, truths of importance will undoubtedly emerge. The science of the unknown is in its infancy.

We are coming to recognize new obligations. As F. C. S. Schiller, a prominent philosopher, said some years ago in an address: "There is another and a truer philosophy which, by way of contrast with the philosophy of the owl, we may call that of the lark. It conceives the duty of philosophy to be not a priori speculation and ex post facto reflection merely, but the preliminary exploration which heralds man's

conquest of new realms of knowledge."

I presume that today, more than ever before, the proper study of mankind is man. The investigation of the human personality is to the fore. W. F. Barrett eloquently puts the case for a wider conception of personality in these words: "Human personality embraces a far larger scope than science has hitherto recognized. It partakes of a twofold life—on one side a self-consciousness which is weakened to time and space, sense and outward things; and on the other side a deeper, slumbering but potential consciousness, the record of every unheeded past impression possessing higher receptive and perceptive powers than our normal self-consciousness; a self that, I believe, links our individual life to the ocean of life, and to the source of all life."

Of the six recognized aims of psychical research, the first bears upon my theory of energy: the alleged action of mind upon mind, independent of the rec-

ognized channels of sense.

Can thought live outside of the brain? Numerous happenings common to many of us seem to point to the conclusion that mind can act "independent of the material brain, and therefore in all probability survive it." Mind outside of the body may even possess perception and consciousness. The subject of dissociated thought has been extensively treated in theosophical as well as spiritistic literature, and is approaching a stage where scientific verification seems not far off. Each thought, as it is created, is known to go out into the ether as much alive and definite in form as anything we touch or see. These forms in some instances have been photographed. The thought swiftly flies from, or is projected by, its creator toward another, whose consciousness it seeks immediately to enter. If the individual to whom the thought has been directed, has anything within his consciousness akin thereto, the thought will break through the aura and enter; if the individual has not, then the thought returns to its creator intensified. Thus, a thought of hate sent

to one in whom there is no hate returns to its sender and increases his hatred. I would refer my readers here to the work called "Thought-Forms" by Annie Besant and C. W. Leadbeater. Annie Besant, indeed, in her book called "Life After Death" approximates somewhat to my theory of the existence of subconscious senses. She says, somewhere: "We all have bodies of that finer matter, and in those bodies the senses whereby these bodies may also be seen; and if that line be followed and practised, then, while wide awake to the things of this world, we may examine also the things of the world that we

call the other side of death."

Sir Oliver Lodge has lately been engaged in attempting to prove that there is a spiritual world wherein active intelligences with astral bodies exist and operate. As I glimpse it, the personal units of energy spring out of the All-conscious and return in modified form to the All-conscious. Occasionally the connection between the source and life itself is that of root and stem. A channel is left open and clear so that energies may flow either into life or away from it-toward what we call death. As there are those who are peculiarly sensitive to waves of light, there are those sensitive to psychic influences. Communication between living and dead and even among the dead seems to be possible to these "mediums." To such, as to the celebrated Mrs. Piper, disembodied energies are almost tangible. Perhaps, to these, certain sparks in the infinite void reveal themselves as evidence of the cosmic urge. As Annie Besant says: "A person, being a living, spiritual intelligence, need not wait to know what is on the other side until death strikes away his body and releases him from the present house of the physical frame. This body of ours is meant to be a dwelling, but not a prison, and the key of it should be in our own hands and not only in the hands of death." Death, indeed, is a stage in evolution. Only consciousness passes away. The subconsciousness is

a river that flows forever. Immortality is already achieved in the hidden life of the psychic. And the development of this hidden life, the projection of it into the fore-conscious more and more, may yet achieve for us definite incontrovertible evidence of the actuality of personal immortality.

The Christian ideal that we live for happiness in the next world, translated into scientific terms, means that the sum total of transmitted traits, characteristics and qualities, working their way through superior and constantly evolving matter, all tend to create the future perfect race. There can be

no other meaning.

Now, in the estimation of materialists, all phenomena are explicable by the ultimate properties of matter. It is held that these properties, moreover, are eternal and underived—existing, therefore, as ultimate facts which explain everything, while remaining themselves unexplained. According to this view, not only is consciousness the product of a peculiar organization of matter, but it cannot survive the disorganization of the material body with which it is associated. In other words, every living person is an organized whole and consciousness is something which pertains to this organized whole, as music belongs to the harp that is entire: but when the harp is broken it is silent. So, when the organized whole of personality falls to pieces, consciousness ceases forever.

Psychoanalysis, indeed, teaches that consciousness is an entity which may have its being and develop only in the matter where it resides; but that the subconsciousness, with its still undeveloped tracts, its own set of senses, its perfection impulses, etc., may not only be in touch with the immaterial world, but operate in an immaterial world. I do not believe, personally, in the persistence of consciousness after the stage called death; nor do I believe in the persistence of personality. I do believe, however, that the streams we have freed within us of

the subconscious ocean will flow endlessly onward. Consciousness is part of time and space—part of the world we must deal with. The psyche, the essential soul within us, on the other hand, is a tenant in the house of life. When the house decays or falls to ruin or is blasted, then the tenant finds itself a new house to thrive in.

Here, before I close, I want to digress for a few moments to make one or two general observations. These will lead us to a final consideration of my

hypothesis.

Humanity, in the course of its comparatively brief history, has endured from the hands of science three great outrages against its naive self-love. The first was when Copernicus, and after him Galileo. established the fact that the earth was not the centre of the universe, but only a tiny speck in a system of inconceivable magnitude. The second was when Darwin robbed us of our "special creation" superiority and rebuked us with our animal descent. The third was when recent psychologic research and analysis revealed to man that the "I," the "Ego," was not even master in its own house, let alone being master of the universe; that the "I", in fact, was slave to a thousand and one forces, within and without, which tyrannized over it. Now, psychocosmology or beyond psychoanalysis, as I see the possibilities of its application, has come to put man back on his ancient pedestal as the centre of the universe. While the earth, it is true, is not the hub of the cosmos, and man not a "special creation," and the ego is not master in its own house, yet the mind of man, coming at first microscopically as a part of creation, developing through infinite gradations. fighting its way through matter continuously, creating for itself a grander and grander place in the human organism, and finally entering into its present heritage—this mind, I say, has the power yet to lift man out of the chains of his own past, and relate him back again to the invisible psychic world.

which is his real source and ultimate goal. Man need not be master of his own house—the material house, the house of the conscious senses, the house of negative matter. But man is, or may become, master of a greater house—the house spiritual, the house of the invisible, positive matter, the house of the subconscious supersenses, the house that may endure forever. The infinite powers within us, always more or less unguessed at, but always surging up to remind us of a formidable divinity that is ours, greater yet than that of any god ever conceived of—these infinite powers, I say, are today being dragged out of their millions of years of submerged existence into the light of conscious life.

The psychic forces of ages and ages drive us toward fulfilment (for the centre of perfection never rests). They strive to reunite us to the infinite, just as the scattered nuclei in the heavens seek again union with the universal tide whence they sprang. We are moving from cosmic origins to cosmic finalities, never repeating ourselves, never retreating, never faltering for long, and always arriving at a more intimate knowledge of our souls. It is in us to have the stars for the asking; it is in us to measure up to the godhead we have projected into the void-symbols of our unconfessed self-adoration and self-appraisement! It is in us to become prophets and seers, knowing as intimately the doings, on other spheres as in our own households.

Psycho-cosmology (Beyond-psychoanalysis) will help us, I am convinced, to rediscover our divinity as no other science has or may. It is indeed the key to our final self-revelation. For the mind is, after all, the master of the universe, and through a comprehension of the mind, through the complete unfolding of the soul within us, we shall indeed go riding through the universe in that golden chariot of stars of which the poets sing.

At least, this is the faith of my science.

Special Definitions

anxiety hysteria: a form of nervous disease associated with morbid fears.

compulsion: an overpowering impulse to commit an act one does not will.

delusion: a false belief without logical basis.

dementia: a feebleness of mind due to the decay of mental powers; a form of insanity.

dementia praecox: an extreme form of "shut-in personality," in which the patient shows antisocial tendencies; a form of insanity.

epilepsy: a chronic nervous disorder which shows itself in attacks of unconsciousness or convulsions, or both.

exhibitionism: gratification obtained by exposure of the body or the genitals; showing off.

extroversion: the development of interest in life. electra complex: the overattachment of daughter to father, with hostility to the mother.

hallucination: a perception of something which does not exist.

homosexuality: the abnormal deviation of the sex instinct toward the same sex.

hypnosis: (hypnotism) a condition in which the patient is asleep and subject to suggestion.

hysteria: a disorder of the will. "A state in which ideas control the body and produce changes in its function."

illusion: a sensory impression which misrepresents the true nature of the object perceived.

inhibition: obstruction to an inclination.

introspection: the act of looking within for the purpose of observing and analyzing one's own thoughts.

introversion: the withdrawal of interest from life and a turning within one's self.

kleptomania: an irresistible impulse to steal without needing the thing stolen.

libido: "the sum total of creative energies" (Jung). mania: a form of mental unsoundness; an un-

governable desire.

metabolism: the physiological changes of upbuilding and destruction of cells in the body.

neurasthenia: a condition of nervous exhaustion apparently due to overdrafts upon the supply of nervous energy.

neurosis: a functional nervous disorder in which the symptoms do not arise from organic changes; a state of tension or irritability; a disease of the subconscious mind.

obsession: a fixed idea that tends to find expression in irrational conduct.

Oedipus complex: the overattachment of son to mother with hostility to the father. (See "Oedipus Rex"—Sophocles.)

onanism: self-gratification (pollution).

paranoia: delusional insanity.

pathology: the science that deals with the causes of disease and the changes produced by disease in the body.

phallic: pertaining to the phallus or male sex organ as a symbol of the generative power of nature.

phobia: an exaggerated fear.

prophylaxis: the prevention of disease.

psychosis: a disease of the mind.

psychotherapy: the science of treating bodily ills through the mind.

re-education: "teaching the patient what he has, what he has not, what he seems to have, what he can do, what he cannot do and what he simply believes he cannot do."

regression: the tendency to return to the original percept.

repression: neutralizing or putting out of action unwelcome or unpleasant thoughts by pushing them into the subconscious.

resistance: interposing a hostile feeling when on the psychic offensive.

sadism: sexual pleasure derived from torturing another or inflicting pain.

sublimation: the leading of repressed sexual cravings to higher and more useful purposes.

suggestion: the implanting of an idea in the mind of another by some word or act.

telepathy: the simultaneous occurrence of the same thought or impulse in the minds of two individuals at a distance from each other.

therapeutics: the science and art of healing.

transference: the feeling of sympathy between patient and physician that leads to actual transmission of psychic currents.

BEYOND PSYCHOANALYSIS and PSYCHO-COSMOLOGY



INTRODUCTION

IF we are to find out anything of the reality of a spiritual world, it will have to be through some such medium as psycho-cosmology, rather through mathematically-derived systems, or by way of rationalizations of our sensory experiences. Reality can only be known by an instrumentality suitable to it; and it is this instrumentality which psycho-cosmology offers towards arriving at an understanding of ourselves—what we are and whence we came; and of the cosmos—what its origin is and also its probable destiny. Now this instrumentality is what I shall call the psychic senses of our subconscious matter. The meaning of this will become clear as we proceed.

Psycho-cosmology is an effort, in theoretical science, to get beyond the visible manifestations of the universe, and of ourselves. It is an arm stretched out into the unknown. And the purpose, in this instance, is not merely one of curiosity. It is rather the desire or hope of re-associating the physical, psychic, and spiritual part of man with the physical, psychic, and spiritual part of the cosmos.

We know from Freud that thought can symbolize itself in the dream—can transform itself into a dramatic visualization. It follows therefore that, even if thought is not energy, it can nevertheless translate itself into energy. Now psycho-cosmology holds that subconscious thought is energy of an imperishable stuff that never gives out, and that it can transform itself radio-actively into any other form of energy required. Thus, for instance, impressions received from remote objects may remain merely sensory impressions unless the subconscious-

ness, which receives the counterpart impression, acts upon it and unravels the essentiality of it.

The whole universe indeed is bathed in a substratum of the subconscious, in a psychic ocean. And just as the universe operates from this source as its dynamo, so the physical part of each of us operates from the source that is subconscious in each of us.

At this point I believe it will be well to outline some of my own mental processes towards a conception of psychoanalytic planes beyond those treated of by my predecessors. The reader thus will be able more intimately to follow out such original contributions in this field as I may have to offer in the course of this introductory study—contributions embracing theories which I evolved gradually by analyzing the workings of my own inner life, in addition to studying the experiences of hundreds of others who, in the course of a thirty years' medical practice, came to me with their appeals and confessions.

As a youth at school I was what one might call a knowledge-enthusiast. I became absorbed in a study in much the same manner that people became absorbed in a passion; and indeed, this thirst for knowledge was so absolute and exclusive as to make interest in all other studies, for the time, impossible. My "first love" was geography. To know the extents and limits of the physical world—this was my only concern, until, later, I turned with as much avidity to a study of history. I was next curious to know of the worlds beyond our own, and became immersed in astronomy. And in astronomy I found not only the subject which fascinated me above all others. but one which gave opportunities for the expression of what was already developing within me-psychic vision.

I studied medicine, as I did physiology and psychology, to get at a knowledge of the workings of

the human machine, and to help me towards a surer understanding of the inter-relations existing between physics and psychics. From psychology it was but a step to psycho-analysis. And psychoanalysis, it seems, offered the best solution vet to some of the most abstruse mysteries surrounding the hidden side of things. I came to believe in psycho-analysis because, to speak pragmatically, it worked. Apart from its great therapeutic value. which alone should entitle it to universal acclaim. psychoanalysis has undoubtedly been the means of opening up new pathways to the invisible. Through psycho-analysis, or rather, going beyond it, I saw where humanity could actually enter upon those untrodden wildernesses whence, returning, we may bring back with us faith in the life eternal.

Psycho-cosmology, as I understand it, will develop a mathematics which has no physical counterpart, but which is just as rigid, just as un-assailable as applied mathematics. The truth is, practically all of our theoretical mathematics today is of this nature, that it has no objectual correspondence in the physical world. It is this kind of mathematics which psycho-cosmology seeks to bring to the fore—a kind of mathematics which the fourth-dimensionalists have already made admirable use of.

We have seen how science, medical and otherwise, has had to yield point by point to the accumulation of spiritual evidences for which it made no room. The very fact that science has begun to discuss (and even recognize) the existence of ectoplasm or psychoplasm (material substance to psychic manifestations) shows what a breach has been made in the wall of the old tradition. The medical profession, for example, has had to "transvaluate its values" time and again—and is still compelled to do so. The last fortification of physics and chemistry seem also to be breaking down under the hammerings of new discoveries, such as radio-activity. We are thus

left practically without any "exact sciences." Even religion has come back to an authority almost as equivalent to that of science, for in religion, if we have had no mathematical certitudes, we have had, at least, the gospel of a perfection urge; and no truth ever proclaimed is as valid as this. Furthermore, psychical research has demonstrated to us the fact that there are beings who stand as living testimonies to the possibility of a direct re-association of the individual and the cosmos—beings (mediums) who have the power to pick up wireless messages, so to speak, from the ends of the universe. In these the psychic senses, at moments of trance, are developed to a point where they can see and hear, untroubled by time and space limitations.

It is my conviction that science will more and more break away from the hard and fast rule-ofthumb calculations and further extend its researches into the field of the psychic and the subconscious. We ought to prepare ourselves to believe that the psychic powers within us (which will develop the psychic senses) will yet help us to see and know what is actually going on in other globes. I may say that I have developed my own psychic senses to such a point that I already see, in my semi-conscious states, beyond the power of the physical mind or eye. Of course, in making this statement. I am prepared for ridicule, mocking criticism, and even pity from not only the ignorant (scientific or otherwise) but also from the "people in the high places." Because I am well versed in the history of human endeavor; and the instances in which original investigators have been cried down and harrassed have occurred too often not to be repeated. For that reason, for a good many years I hesitated to publish what I have set down in this book. But the urge became more and more insistent as the conviction grew more and more firmly rooted within me. I felt I could no longer withhold expression of what might, possibly, be stirring in other men's souls. And it is one of the hopes of this work that it may stimulate others to similar expression, where the need is present. In this way, by the accumulation of testimonials from all sorts of sources, the foundation of a new science may be laid. What I offer here is only a hint of what lies ahead of us. But these hints, I trust, will provoke others, and these others still others, until the whole world will prove as a cataclysmic light leading us out of a great darkness.

Blood, tears, and suffering-through these has man waded towards his perfection. And as he has known "human inhumanities" in the past, and knows of them in the present, so he will continue to know them in the future. But the struggle will be surer. grander, more enlightened. Because, the sooner man becomes aware of the formidable powers within him, greater than those of any god ever conceived of—the sooner will a "rapport" be established between himself and the cosmos; and through the cosmos, with his fellow man. All of us are, so to speak, signal stations from which the soul can speak across the abysses of time and space. Just now, the connections are not as they should be, the circuits have not been closed. This is the task of the psychic senses—to establish the "rapport" between the individual and the cosmos, and back again to the individual.

The urge to perfection in us (developing the psychic senses) is already working towards that high end—striving to re-unite us to the infinite, just as the scattered nuclei in the heavens seek again union with the universal tide whence they sprung.

Through a realization of the truths contained in psycho-cosmology, we may become prophets and seers, knowing as intimately the doings on other spheres as in our own households.

The mind of man arose first ultra-microscopically as a part of creation; it has developed through infinite

gradations; it has fought its way through matter unceasingly; it has created for itself a grander and grander place in the human experimentum crucis. Now it may enter into its final glory—lifting man out of the claims of his own past and relating him back again to the invisible psychic world, which is the real source and ultimate goal of him. Man need not be master of his own house—the material house, or may become master of a greater house, the house of the invisible, positive matter, the house of the subconscious senses, the house spiritual, the house that may endure forever.

THE MEANING OF PSYCHO-COSMOLOGY

THE aim of all philosophy, all sciences, all art, all religion, and indeed of all human endeavor, is the attainment of truth. Everything else may be said to be a means to that end. The great problems that have engaged the attention and taxed the ingenuity of the mind of man since he commenced, in a conscious way, to deal with the world—the problem of Being, of Change, of Substance, of Time, of Space, of Design, of Free Will, of God—all these are a preparation for, and merge into the problem of truth. Where the attainment of truth-absolute truth—is impossible (and truth, in this sense, has never vet been achieved) all other intermediary certitudes become, as a consequence, deniable. For if, as the Greek Skeptics contended, we cannot, equipped as we are, ever probe to the essential nature of things, how can the semblances of things. such as our knowledge of the world gives us, presume to be anything better than falsifications of Reality? Yet it is with the semblances of things, rather than through and beyond the semblances of things that we have constantly striven to attain to the truth! That has been our woefullest error.

Psycho-cosmology does not profess to reveal the nature of truth. What it does offer is the conception of a way to truth. It demonstrates how truth, whatever its nature, may be arrived at through the development of the proper and adequate instrumentality. And it tells what that instumentality is.

Perhaps indeed we shall never be able to discover the nature of truth until we come upon it, accidentally or otherwise. The important thing, however, at present, is to try out every possible approach to truth, leaving no hypothesis untried or unchallenged.

In one of his American lectures, Bergson said that if, and when, it became necessary for the human system to develop a third eve in the back of its head. it will do so upon the need arising. For, according to psycho-cosmology, man evolved from worm to cosmic intelligence by the urge within him so to evolve—by the push from the centre of perfection, by the dynamic como-energy resident in the subconscious. It was always the subsconscious that has led us, that has indeed created us our whole physical as well as mental constitution. Our hands, our eyes, brains, mouths, ears, etc., these are the result of a push from within to meet an urge from without. And it is this same push from within, this same subconsciousness, which will yet evolve for us, with the need arising, a new set of senses by means of which we shall know and be able to commune with remote suns; by means of which, indeed, the whole universe will be experienced purely and instantaneously. It is this urge, this perfection urge, which lies at the bottom of all religions, and all the arts. No science of government is possible without it as a basis. Indeed, any union of men which omits it cannot hope to thrive for long. The perfection urge is the very meaning of life.

Up to the present moment, humanity has traversed a wilderness of roads, all purporting to lead to the ultimate shrine—truth. But humanity seems hardly nearer the goal that when it first set out. Yet, with psycho-cosmology offering a new starting-point, mapping out a new road over which the inquiring spirit may journey, and discovering, as equiqment, a new instrumentality, the quest need not yet be given over.

While Psycho-Cosmology may best be described, on the one hand, as a derived system, a system which owes not a little to theories and doctrines which have preceded it, on the other hand it may also safely be termed an original system, tracing its inception, as it does, to certain independent processes of thought set going in the mind of the author by a series of baffling and recurrent dreams. These dreams of an ultra-mundane character and explicable by no past or present-day science. Indeed, it was mainly through an effort to explain adequately the nature and possibility of these dreams that the whole theory of psycho-cosmology started into being.

To all intents and purposes, therefore, Psycho-Cosmology is a new theory; new, in that it offers a solution to the problem of knowledge (epistemology) hitherto unsuggested or untried; as well as holding out a key to the unlocking of the mysteries of the constitution and motivation of the world. From what scientific sources Psycho-Cosmology draws its best inspiration and chief endorsement will be made evident in the course of the book.

What does Psycho-Cosmology mean and what does it set out to prove? To answer these questions in a sentence or two would be difficult if not indeed impossible. And yet, in some manner, it is necessary to indicate at the very outset just what we are about. A preliminary working definition is therefore in order.

To state it briefly, then, Psycho-Cosmology offers the conception of a new theory of the subconscious. The subconscious has been the storm-centre of many theories lately-and deservedly, for in an understanding of the subconscious lies our salvation. Prof. Sigmund Freud, let us remember, demonstrated that the subconscious, whenever we really get to it (through, for instance, a correct interpretation of a dream) always reveals a truth about our inmost self of which, consciously, we might not possibly have been aware. A study of the nature of the subconscious, hence, is what may set us on the right road to truth. Psycho-Cosmology, in this sense, is an outgrowth of psycho-analysis: both see in the subconscious the key to the riddle of the universe, through man.

To state it less generally, Psycho-Cosmology will try to prove that in this subconsciousness there exists and has always existed a stratum of matter which has practically been left untouched; and that this matter (to be conceived as of an order quite distinct, though not operatively different, from physical matter) is capable of developing a set of super senses— psychic senses—already present in the nuclei; and that, further, these senses, comparable in many ways to our physical senses (as the subconscious matter is to the conscious matter), are the only perceptory organs which can, or shall be able to, give us an image of the world as it really is, in itself. That is to say, Psycho-Cosmology will try to prove that Reality can be revealed to us in pure form only through experience of an absolute nature derived through the instrumentality of these psychic senses. It may be asked here why this method of approach should be considered superior to previous methods of approach, all of which have failed to give us the desired end. The answer is, the previous methods failed because the instrumentalities employed were not adequate enough to overcome obstructions which the instrumentalities themselves, the moment they began to operate, created. Nothing absolute can be measured in terms of the relative. Yet this is what we have been trying to do with the problem—submitting it to instrumentalities which. being relative, could not cope with it. Now Psycho-Cosmology proposes meeting absolute with absolute. The cosmos needs for its comprehension something of its own immediate nature, something cosmic. Only the beautiful can know beauty.

Now we know that the world, as we experience it today, and have experienced it from the rise of consciousness through the various stages of animal and human existence, is a conscious, sense-perceptory, conceptual entity, an entity determined by a thousand and one subjective and objective controls; an entity that is in constant flux, that varies and is various to the beholder (who himself changes) every moment of his life, an entity about which Truth, cannot possibly be pos-Yet this entity, this world, this construction of our senses and intellect, this is the kind of thing with which we deal, and the thing to which we have adjusted ourselves, and the thing we accept, for the moment, as real. Our senses and intelligence, though limited, may be admitted to be competent here as far as understanding the posited world goes. This world, besides, being subject constantly to these two instrumentalities, has pretty thoroughly been sounded, probed, weighed, measured, analyzed, and synthesized. But Reality-or Truth-which is beyond the phenomenal, is also for that very reason beyond the reach of these senses and this intelligence just referred to. The world as it really is, independent of what we know or think of it, the world-in-itself, the Noumena. as Kant called it, the true world, in a word,—this requires for its experiencing and comprehending an entirely different order of perception and an entirely different order of conception also. It is this new order which Psycho-Cosmology sees promissory in the development of the unprobed stratas of the subconsciousness, in the evocation, out of that subconsciousness, of the psychic senses.

Indeed, the only way to truth seems to lie in and through the liberation or evolution of a species of matter of whose operations and potentialities we have as yet not experienced with-a species of matter that must be different in more than one vital respect from matter as we know it. This matter must be capable of approaching (and ultimately relating itself to) a universe psycho-materially constituted, as our universe is. With the evolution of such an order of matter in the subconscious (for only in the subconscious may it reside and unfold) and the growth of its potential psychic senses will come the ability to get behind phenomenalism finally, overcome the world of appearances, and get at the heart of Reality, to the very citadel of truth.

The expression "psychic senses" may seem, offhand, a contradiction in terms. But it defines more accurately than any other expression I can think of just now what the subconsciuos matter is posited as possessing, if only in the germ: i.e., senses of the sub-mind or soul which shall have the ability to pierce through physical matter as easily and more thoroughly than the X-Ray does; and not only pierce through such physical matter, but comprehend the Reality when it is revealed thereby. It is well worth while re-iterating that psychic matter (as will become more and more apparent the further we advance in our exposition) is the only order of matter which can get us to the truth, even if indirectly; and the senses which it is to develop are the only order of senses which may experience the world in its true form. These senses will stand in the same relationship to the subconscious as the physical senses now stand to the conscious.

Plato believed (see his "Phaedrus") that all experience is a kind of provocation of ideas already possessed by or innate to the soul; and that knowledge gained in the world was nothing more than reminiscence (anamnesis). In much the same sense a parallel may be drawn with reference to the subconscious levels; experience gained in the real world, the true world, through the instrumentality of the psychic senses will only serve to verify or confirm

the innate conceptions (knowledge) of Reality which the subconscious already possesses; for the subconscious stems directly from the cosmic, is an integral part of the cosmic, and therefore partakes of the nature of the cosmic; which amounts to saying that it can re-enter the source whence it issues, and identify itself again with the absolute truth, which is self-knowing and other-knowing. Consciousness is the instrument of personal existence; subconsciousness is the organ of individuality, which

is imperishable.

In spite of all the foregoing, it may still appear incorrect or infelicitous to speak of "matter of the soul" and "sense of the soul," but I shall have to employ these terms and ask that they be accepted pro temp until the reader advances far enough in this work to accept them altogether. Let us therefore proceed on the assumption that the soul possesses its own stratum of matter and its own set of senses: this assumption will fit in with a universe as here conceived—psycho-materially constituted. Now matter only of such an order as I have described can hope to attempt truth. No mere physical matter, no development of consciousness in the physical world, no reach of intellect dealing with experience-none of these can comprehend Reality. as we have come to learn only too well. Not even sudden flashes from the intuitional regions (which lie midway between the fore-conscious and the subconscious) may give it us. Like only can really comprehend like. The conscious, I concede, may understand and correctly adjudge the significance of its own experiences in the world of experience: but outside the province of this world of experience in which it works, it is helpless. The subconscious, on the other hand, has to do with the inner essences. with the truth behind semblance; and for such only the senses of the subconscious will be adequate This point cannot be emphasized too strongly or too often.

Psycho-Cosmology holds that physical matter and consciousness are merely the negative, visible manifestations of invisible and positive working energies stemming from the subconscious. All phenomena are, in fact, negative aspects of a positive force. A building, for instance, is a 'negative' to the plan as it originated in the mind of the architect. A poem is a 'negative' to the inspiration as it arose in the soul of the poet. The whole world of experience, thus, is a 'negative' to the whole world of will, of thought, of desire, which traces back to the hidden empire—the subconscious. We have, therefore, to unlearn our lessons. What we have been calling positive is really negative; and what we have been calling real is unreal; and what we have been calling visible, is really invisible. The Invisible is really the Visible, paradoxically as this may sound.

Now Psycho-Cosmology is dual in this respect, that it places this psychic matter on a level with the psyche itself. Psycho-Cosmology believes in the concomittancy and inseparableness of the two—psychic matter and spirit—as twin-working principles operative throughout the universe. Cosmos and psyche—neither is possible without the other, and neither is superior to the other. Matter is immortal along with the soul. Psychic matter is the soul dipping into the world to verify for itself the knowledge it has inherited and may not forget. It is the soul's 'manner' for the reassurance of its possession of immortality.

Psycho-Cosmology, is not a spiritualistic doctrine, or a doctrine that asserts the superiority of soul over matter, or denies matter. It is a system wherein matter comes into its own—where it is none the less significant, divine, or enduring than spirit. Indeed, they are two aspects of one principle. It is therefore preposterous to argue that matter will in time be cast off like an organ whose usefulness is done, because matter (whether of the lower order;

physical, or the higher order; psychic) is eternally co-eval with soul, and if we desire to consider matter in the light of the instrumental aspect of the soul. then we may say that the faster the potentialities of matter are realized and actualized in the psyche. in nearer and nearer approaches to ultimate truth. the more potential will matter become, having forever greater tasks for the soul to accomplish. Matter may be said to be the taskmaker of the soul. One is impossible without the other; even in the most spiritual realms conceivable. One might as well separate movement from energy.

Matter is, of course, of all sorts and degrees. but the two grand divisions may be stated as physical and psychical. About physical matter we stand in no great perplexity, comparatively speaking; it does not evade, in a workable way, our study, analysis, conclusions, etc. psychic matter and its operations we as yet know very little, except by way of recent investigations into the phenomena of auras, dual personalities, psychic doubles, and through researches in the subject of dreams and the whole "night side of consciousness." The darkness in which the whole problem of psycho-dynamic energies is shrouded need not be wondered at, because the subconscious from which they issue is itself groping about, waiting for its infant super-senses to develop. With the development of these senses will come light and understanding—verification of the perfection within and about us. With the development of these senses will come the power to communicate mentally not only with other people at far ends of the earth, but with other universes at remote poles of space.

Now, how are these subconscious senses to be developed and nurtured; how stimulated into activity; how made to bear dramatically upon our conscious existence? Well, in many ways, but chiefly, it seems, by turning our attention more and more to the goings-on in the field of the subconscious, by further analysis and investigation of our dreams, by continuous and continued researches in the physical and spiritualistic domain, whenever and wherever the super-phenomena show themselves; and finally, by cultivating the belief that the power and liberating vision of the soul are boundless as it is infinite, that the accomplishment of the divine in us is not a mission so much which we have upon us, but a destiny which cannot, even if we could, forego.

It will be well to indicate here cursorily, before the close of the chapter, wherein Psycho-Cosmology differs or agrees with other philosophies and systems. The nearest approach to a sort of physical psycho-cosmology is Fechner's theory of psychophysics. He sees the existence of mental processess (in descending degrees of clearness) in animals, plants, and finally also in inorganic matter. According to psycho-physics, the entire universe in conscious. But Psycho-Cosmology goes further and holds that not only is the entire physical universe animated with a consciousness, but also with a subconsciousness. Empedocles sees "the power of thought in all things." Psycho-Cosmology sees the power of vision in all things.

Psycho-Cosmology is in agreement with Leibnitz's monadology in that all perfection and accomplishment is in us in the nucleus, in their potentialities. The subconscious matter and the psychic sense-perceptions are not about to be created merely by "intending" our consciousness upon the subconscious areas, but are already present, needing only to be evolved—"brought out" as stars by the oncome of night.

Psycho-Cosmology is opposed to spiritualism, monism, idealism, and kindred philosophies which reduce the world to a single principle and which hold Reality, the material thing-in-itself, to be a con-

ceptual illusion. It is true that the reality we have been getting is a surface-reality as revealed to us by our sense perceptions, backed by our reasoning. Such rationalizations of our experiences can at best give us a logical universe, a workable world, but never the true world. Knowledge through subconscious senses will, dispensing with the intervention of intelligence and the imperfect sense perceptions of our consciousness, be pure, immediate, and ultimate. Thus, the goal of all philosophy, truth, or the world as it really is, will be encompassed through the use of the instrumentality suggested by Psycho-

Cosmology: i.e.: subconscious matter.

With teleology, Psycho-Cosmology is in agreement only to the extent that, matter being an endless accomplishment of endless potentialities in the soul, continually heads to perfection—but an indeterminate perfection. This point will be further elaborated upon in the third chapter. It will suffice here to say that Psycho-Cosmology conceives the universe as both free and yet teleological; there is no one single perfection awaiting us, a sort of irrevocable perfection that we cannot evade. There is simply the urge of perfection, the need and inevitableness of perfection. For perfection is already in us, and the urge is for both perfections to meet and become identical

PSYCHO-COSMOLOGY AND THE SUBCONSCIOUS

WHAT is the subconscious? Not so long ago it used to be argued that the subconscious, as we understand the term today, does not exist; that it is a philosophical or metaphysical conception arrived at, on one side, by spiritists who desired to make more plausible their theory of the persistence of personality after death, and, on the other side, by psychologists and pathologists who saw in the subconscious the necessary frame-work around which they could weave their pet systems, such for example as the interpretation of dreams. When, however, our most conservative scientists were brought in time to acknowledge the existence of the subconscious—or of "something of the sort," they resorted to the use of such substitute terms as "co-consciousness" and the "inattentive levels of consciousness' as more accurately descriptive of the area in question. It was simply a case of holding back an unconditional surrender. For it is now generally if not universally conceded that the term subconsciousness (or unconsciousness, as some prefer) is an accurate enough symbol for what it purports to describe, and the more preferable for all purposes, scientific or otherwise, to any other terms suggested.

What, to repeat, is the subconscious, and how does it function? At the risk of appearing contradictory, we may call the subconsciousness an unconscious consciousness—that is to say, a conscious-

ness of whose operation and existence we are not (or have not been) aware. The subconscious is an area directly below the threshold (the limen) of the wakeaday mind, and it is here that all the repressed, forgotten, or temporarily unemployed motives, wishes, impulses, cravings, etc. are stored away. Not stored away so that they cannot be evoked in a moment to the level of consciousness again, or so that they exert no influence on our conduct. On the contrary, no matter how remote and unremembered an experience or impulse may be. it does not cease to shade and qualify our conscious acts. So that, if we would properly estimate a deed, —that is, determine its cause, we must assign ninetenths of its composite will-to-do to the subconscious and one tenth to the conscious. Prof. Freud himself makes the point that conscious thought, for instance, is so little complete as to be scarcely any index to a man's real character; and that is so because a man's conscious thought is so greatly and ineviatbly determined by thoughts of which he may not even be aware—and indeed, for the most part, cannot. Conscious thought is a flash in an eternity of intellection. Conscious thought is like the "surface foam of a sea where the real currents are well beneath the surface." Conscious thought is like the exposed cap of an ice-berg the bulk of which is submerged.

All our lived-through emotions, all our hindered desires, all our experiences to which we have reacted with any degree of intensity, live imperishably in the subconscious. Nothing, therefore, that has ever pierced below the surface of our daily existence, is ever wiped out entirely from the tablet of our memory, or cannot, under the appropriate stimuli, be re-invoked. The subconscious is the reservoir from which we draw and into which we pour continously waters of our momentary lives.

For most people, says Prof. Frink in his book

"Morbid Compulsions" such a term as subconscious "as applied to mental processes smacks of the transcendental and unreal. It seems hard for them to believe that ideas or impulses which are more or less unconscious can at the same time be significant. and exert a potent influence in the individual's life and conduct . . . but as a matter of fact, all of us. even those who have been most vehement in denying the reality or significance of unconscious mental processes, do, in a way, recognize both their existence and their potency . . ." Prof. Frink goes on to say further that the forces causing compulsive symptoms (for instance) are not apprehended by the patients themselves. And he asks what it is that thus prevents them from being aware of the factors that are really at work, and his answer is that, for the most part, "these impulses (and their representing ideas) are of such a kind as to be repugnant to the patients' conscious personality and contrary to, or out of accord with, the trends of his ethical self. The lack of knowledge (therefore) is a result of automatic censorship exercised by consciousness and the foreconscious—an effect of repressions."

When we talk of repressions, we cannot be very far away from neurosis. Now a repression is nothing more or less than an unfulfilled wish which has been transferred from the attentive level of consciousness to an "inattentive level of consciousness," or to the subconsciousness. In this latter level a wish may persist unchanged in quality or intensity, and be in no manner different except that the individual has ceased to have awareness of it. Where the repressed elements of a wish are neither completely excluded from consciousness nor wholly free to enter it, a neurosis arises. The real cause of the neurosis, it will thus be clear, is occasioned by the subconscious being overburdened with matter it cannot altogether assimilate or abosrb, and is

constantly trying to reject back into the conscious level, which in turn refuses or dreads to receive it. Where consciousness is overburdened (as with sex, money, ambition) it too tries the same tactics, that is to say, it seeks to push into the subconscious what is of annoyance to itself; and here too a neurosis may arise, where the subconscious refuses to receive what the conscious tries to force upon it.

Now, all the while that the subconscious merely tolerates the tenancy of a suppressed wish, looking constantly for a chance to dispossess it, the neurosis keeps on developing until the mind, caught between the two combative forces, is seriously affected.

Repressions, then, where they continue to trouble the consciousness, bring on the neurosis. Now repressions may be racial as well as individual, and psychologically as well as organically occasioned. In fact, the majority of repressions are brought on by psychologic causes rather than by organic. Dr. Alfred Adler does not care to go so far, however. For him the neurosis is rooted in the organic and derived from the effort on the part of the patient constantly to overcome his feeling of physical inferiority. For Prof. Freud, on the other hand, the origin of the psychic conflict is traced to a frustrated wish fulfillment in organically normal beings. Both conceptions combined, perhaps, may bring us nearer the truth: repressions are unfulfilled wishes towards perfection, the inferior elements in us striving constantly to attain to the superior.

The man who has life interest will find his subconscious troubling him very little and his consciousness functioning well. That is because lifeinterests (which are endeavors directed towards perfection and the truth) are of cosmic origin. Now a suicider, a man with murderous thoughts, has what might be called a "dead" or "decayed" subconsciousness. The same might be said of lunatics. They are out of the forward current; they experience no desire to go ahead. And they are miserable. For happiness in life may be had through a joy in life, through a love for life, through a "rapport" established between and among the cosmic, subconscious, and conscious levels.

It has been the study of the neuroses, I think, which has led deeper than any other study to an understanding of the subconscious, if not indeed to the discovery of the subconscious itself. For it was through the interpretation of the dreams of neurotics, the diseased in mind, the sub- and supernormal, that Freud arrived at his epoch-making Without the revelation of the subconscious, through the byway of the neuroses, speculation about it, as in the case of Schopenhauer and Eduard von Hartman, was more or less fanciful. And the hard-headed philosophers and scientists of the latter part of the 19th Century were largely justified in being "reluctant to admit the propriety of any conception of unconscious or subconscious states or operations." At that time it was rather a matter of belief or persuasion rather than of fact. Fechner, the founder of psycho-physics, like Schopenhauer and von Hartman before him, but with greater insight, sought to prove that "a sensory stimulus too feeble to affect consciousness produces nevertheless a psychical effect which remains below the threshold of consciousness," and he tried to show ground for believing in the existence of a vast realm of such "subliminal (equivalent here to subconscious) processes."

Though Fechner's specific arguments failed, perforce, to carry conviction, as Freud's arguments have, the reality of modes of mental operation which may properly be called subconscious soon became generally acknowledged on other grounds. For during the opening years of the 20th Century there began to be accumulated such a mass of observa-

tions which sufficed, in the opinion of those best qualified to judge, to establish the reality of processes which express themselves in purposeful actions and which bear all the marks for which we are accustomed to infer conscious cognition, but of which nevertheless the subject of normal personality may have no knowledge or awareness.

Myers, one of the earliest scientific investigators and believers in the possibilities of communication between the living and the dead, further developed the theory of the subconscious and brought it to something of its present status. He referred to the area as the "subliminal self." This subliminal self was conceived as being in touch with a realm of psychical forces from which it is able to draw supplies of energies which it infuses into the organism, normally in limited quatities, but in exceptionally favorable circumstances, in great floods, which, for the time being, raise the mental operations and the powers of the mind over the body to an abnormally high level." Now Myers believed, and I fully agree with him, that the cosmos is a kind of universal subconsciousness of which each one of us contains a part. Our particular subconsciousness is a tiny tributary, nourished by the great mother stream. In moments of conscious inattention, as during dreams, for example, there is the chance for the individual stream to reunite itself with the parent sea. and prove itself once more in its origin. It is thus that what we are most, what we are first and last. is what subconsciousness brings with it in its "dip" into material carnation. Our consciousness does not inherit—only our subconscious inherits. subconscious itself inherits eternity, and we are primarily a part of all time and all space.

To return to the neurosis. What is the neurosis? How does it stand with relation to the subconscious? And how does the subconscious relate to the cosmos?

The neurosis is an interference of the libido (the

impulses as they naturally rise in us and seek their satisfaction). As will be shown later on, there is in the subconscious a perfection urge, and it is the neurosis which interferes with this. A neurosis blocks the way of both the forward-striving soul and the forward-striving matter. Life pushes life. it must go on, it cannot look back, in a word, must live, and living is a going onward. But the neurosis is a backward-tending motif. The neurotic lives in the past. He has no love for life. He does not administer to the perfection urge; he does not fulfill in himself the potentialities of the psychic in him; he does not elicit cosmic response. And in proportion as a man approaches reality and life,—away from the fictitious goal towards which his neurosis leads him, he works more and more harmoniously with the cosmos, and the neurosis is thereby weakened. The neurosis is, indeed, nothing more or less than a maladjustment of the proper harmony which should exist between the individual and the cosmos.

Consequently, he who has a love for life is immune from any danger of neuroticism. For the neurotic is like a refractory state set up in defiance of the welfare of a union of states. The neurotic is like

a state that has seceded.

Now, what does life require more than anything else. It requires to go ahead constantly, never to go back, and never to remain in one place, which is a going backwards. Life is a subconsciously-administered urge onward. And though this onwardness may lead ultimately (as it must) to its origin, it is an urge onward just the same. The matter of its return-to-origin will be discussed more fully in the following chapter, where the relationship existing between the perfection urge and the theory of relativity will be taken up. Suffice it to say here that the urge of the subconscious is to "close circuit" itself with the perfection of the cosmos, enlisting for this purpose a forward-striving soul and a forward-striving matter.

From all the foregoing, it will be manifest why the subconscious must be cleared of all suppressions, of all fixations and complexes, of all the rubbish and excess baggage which the inhibitions of conscious life have burdened the subconscious with. Every neurosis deranges the subconscious, disturbs the urge. And the result, of course, is disastrous. The subconscious must always be free to act as a sort of playground for the perfecting urges of man, the reservoir of onward-forging aspirations and yearnings; it must be allowed to develop its stratum of matter, its set of super-senses which will give us, as I do not hesitate to repeat, the key to a true understanding of the world.

Now, the cure of a neurotic is simple enough. It can be achieved by making him conscious of the cosmic through the subconscious. By establishing in him a "rapport" with the sub-stations of the universe. Just as dementia may be due to a disturbance of signals flashed from the other psychic centres, so inspiration may be the result of readily-received cosmic responses.

The achievement of man should not only be in his conscious life, but in his subconscious life as well. While his consciousness is like something acquired, his subconsciousness is like something taken in trust and given back. Its use, therefore, ought, in a sense, be paid for—and how better could this be done than when the individual releases his subconscious into the cosmic stream again, he releases it richer than when he first assumed conscious thought over it.

Often—even if it is radical to say so—conformity to morality as required by society produces the neurosis. I do not say that, on this account, social morality should be defied or impugned if, by submitting to it, other ways of escape may be found for the satisfaction or sublimations of irrepressible and ineradicable desires. I do not require an up-

setting of the ethical code. I do say this, however, that conformity to morality in the world must not be had at the expense of the subconscious. We owe as great (if not greater) allegiance to what we are as to what we seem to be. And we should not today be so concerned with sex problems such as overflow our daily newspapers if the oppressive policy of Puritanism did not lie at the bottom of our social structure. What we are witnessing (in the way of bigamy, divorce, adultery, etc.) is the inevitable reaction. The conscious life cannot make the subconscious its scapegoat for long. The revulsion comes, sooner or later. But the injury done is a lasting one—to both levels. Let us therefore act fairly to ourselves as to others. Let us give heed to the need of our souls, rather than give over our souls to our needs!

III

PSYCHO-COSMOLOGY AND THE PERFECTION URGE

IT will be well, I think, at the outset of this chapter, to distinguish between two more or less approximating conceptions: one, the elan vital, made popular by Henri Bergson, and the other, the perfection urge, introduced here perhaps for the first time.

The elan vital may be described as an urge in conscious matter to evolve itself—not passively and in obedience to a pre-arranged scheme, but to evolve itself creatively, at will, without concern for any possible "divinity that shapes our ends." This urge in conscious matter is, however, in the will rather than in consciousness; for, according to Bergson, the consciousness is only aware of the urge after it has manifested itself; that is to say, the will acts first, and then the consciousness becomes aware of the will having acted. Now these operations are not simultaneous but successive. The consciousness is, therefore, retrospective in respect of the elan vital.

The perfection urge, on the other hand, is an urge in, and through, subconscious matter. Consciousness may never have become aware of the existence of such an urge, did not the records of the past endure to prove to us our progress. Consciousness, in fact, need have nothing to do with the urge, as an urge, except in the sense of acting as an instrument for its operation towards perfection. The urge, however, infiltrates through all matter, through the entire physical universe, but it has its origin in the

subconsciousness. But it will not be able to operate successfully before and until the advent of its own adequate instrumentality—the psychic senses.

The urge to perfection is the ineradicable desire in us to know Reality—or rather to recognize it. through the obstructions of sensory phenomena. Intuition, or the underived possession of truth by the subconscious, is not of itself sufficient. What we need is confirmation of "a priori" truths, and this can only be gained by way of the subconscious senses; through these alone can the noumenal world be experienced, in addition to being already intuitively known. After all, a recognition of Reality must come through a confirmation of some sort of experience. We cannot know a thing intuitively or through experience. Knowledge requires both: and this means confirmation. Consciousness, therefore. may be said to act as a kind of confirming instrumentality for the subconscious.

The pulse of the perfection urge, as said, is distributed throughout the universe—or rather, it is the perfection urge which directs the universe; or better still, the universe itself is the perfection urge, and therefore self-directing. In the subconsciousness throbs the dynamo of the universe.

The perfection urge does not manifest itself so clearly when man is by himself, cut off from others, living isolated, as when he is a member of a group or society. Not that solitude fails to administer to the urge as well. But society, the intercourse of one individual with many, one human being with a whole world of his fellows—it is this which brings the perfection urge much sooner into play, and more readily develops it. One may argue that even when man is alone, he is still in the presence of evidences of other personalities, and can draw nourishment from these, as well as from the abiding cosmic influences such as the earth, air, sky, etc. (all of which contain in themselves the perfection urge, and help

to stimulate it in man). But, as said before, personality can express and accomplish itself best through direct reaction towards other personalities. No one can understand himself or another so well as when there is personal and immediate contact. That is why in a group or crowd—a mob, for example the individuals tend to act quite differently "en masse" from the manner in which the members would act independently as individuals. Love is perhaps the best example of the eliciting of the perfecton urges in two persons. Love, indeed, as it manifests itself in a world-wide sympathy, is the culmination of the perfection urge as far as human existence is concerned. When a man identifies himself with the hopes and despairs of the world, he transcends his own limitations, conscious and physical, and attains to the vision which, sooner or later. must be the gift of us all.

But even when people are antagonistic towards one another, even when they are at bloody strife, the perfection urge can never lie altogether dormant. For at all times, all around him, man is subject to the perfection urges streaming from the remotest ends of the universe.

The perfection urge has its periods, its rise and fall, its peak and depression, like the waves of the ocean. When the perfection urge is high, then great sympathies are abroad in the world, great visions are wrought, mighty deeds are accomplished. When it is low, there is an access of animosities, crimes, wars, and so forth.

The urge to perfection, at the same time that it is an outward and upward-striving instinct, is also a source-tending instinct. What I mean by a "source-tending" instinct is something of this nature; it is an urge that, in striving to separate itself from its origin, always, in the end, seeks to re-unite itself with that origin again. If we care to go into the matter at all—in fact, even a superficial observation

will suffice—we shall recognize at once that this principle is operative throughout the cosmos. The whole creation, indeed, will be found to "haunt back" to its origin, to which it finally returns—only to strive outward and onward again. If there is a divine event towards which the whole world moves. it is an event which has already occurred, and which will continue to occur. No two such divine events, however, because of this, are ever alike, or ever can be alike. So too, no two universes succeeding each other, can ever be alike. Return does not imply recurrence. The world is renewed, but not repeated. We return, let us concede, to the same source: but the source itself has already become other. Heraclitus said: "One cannot step twice into the same river." And by that he meant that nothing ever can abide the same as it was an instant ago. It is therefore really impossible to repeat anything. No elixir of youth, for example, can give us back our youth again as we knew it, though the years should drop from us magically enough. No return of whatever character, indeed can bring us back to the same point of departure. Life, as I am fond of saying over and over again, is an irreversible wheel. Nevertheless, in all creation, there is that Sehnsucht, that thirst to go back, to revisit, to live over again. Because of this feeling in us-in all of us-the theory of relativity, curved space, curved time, carries conviction. If space is curved, we return, though it take us a million years; if time is curved, then is the possibility of living over again our lives, though the lapse be countless aeons. The past becomes re-treadable through the avenues of the future. Time is like the earth: go far enough in one direction and you will come upon the place whence you started. The present is like a bridge over which the past flows into the future, and the future flows again into the past.

What we love and strive for, therefore,—that

must already be in us, in our origins, as well as ahead of us. Not perhaps in the concrete forms in which we pursue our desires, but in the forms which concreteness cannot hide from us. We approach beauty because, thus, we are approaching something we have remembrance of, something that "has already spoken," something that we inherited with our birth, because it is something we are a part of. When I say beauty, I do not mean the kind of critical evaluation of it which the world has acquired in the course of its experience with matter, but beauty which is immediate, which is truth, which the subconscious is sympathetic to. with which the subconscious yearns to unite or reunite itself, beauty which is of cosmic origin, as the subconscious is. The self-same thing takes place when we approach any aspect of perfection. We are only thereby approaching our origin. Every strong impulse in us which we cannot overcome is an impulse. very likely, to satisfy the wish or need of our origin. The desire for immortality, for example, is so insistent in man because we stem from the immortal. and because, in the subconscious part of us, we are immortal ourselves.

The urge to perfection, in a word, is an urge of the microcosm to become equal to and identical with the macrocosm; for the part to become whole again, for the many to become one; for the heterogeneous to become the homogeneous. Here I am entirely in agreement with the mystics who believe in a divine flood of cosmic energies bathing the universe eternally, and from which the universe itself draws eternal sustenance. The world and its soul, immersed in their present incarnation, have become somewhat separated from its flood, and need to reenter it. The world and its soul have been led afar by its "Aussucht" (its experimental journeying) and craves the inevitable "Sehnsucht" (return). Everything indeed that ever goes forth adventuring

finally beholds itself pointing its footsteps homeward. Every particle in the universe is possessed of this tendency. The conservation of energy practically implies such a return. Light, for example, has been discovered to be—not straight, as popularly thought, but curved, home-coming. And space likewise. It is therefore easy to see, and admit, that whatever streams outward already has in it the pulse to return.

The urge to perfection may be held back, impaired, overridden by counteracting impulses, etc. But never for long can the urge to perfection thus be constrained. I cannot do better here than quote from W. E. Henley's poem "Invictus" which so well pronounces the imperishability in the breast of man, as in all creation, of the urge to perfection:

"Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of circumstance,
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody,—but unbowed.
It matters not how strait the gate,
How charged with punishments
the scroll;
I am the master of my fate:
I am the captain of my soul."

The question naturally arises, does the urge to perfection in man imply that we are living therefore in a deterministic universe, teleogically ordered? We have seen that Bergson's elan vital escapes the snares of finalism. The urge to perfection does so likewise, though perhaps less obviously. The universe, according to the psycho-cosmologic theory, is deterministic only to the extent of the

world, being an endless accomplishment of endless potentialities, does head towards perfection, towards a goal-but towards an indeterminate perfection. towards a variable goal. The only thing "given" (to borrow a mathematical term) is the quantity perfection. And the world is free, in time, to work out its own kind of perfection. The universe is, one might say, purposely a chance universe, because only through chance (and chance is really equivalent to what we mean by experience) can evolution be accomplished in a perfecting manner; a pre-ordained evolution is not, as Bergson so well argues, an evolution that would be significant, that could liberate the soul or advance the universe. Action would, in such a case, be insane, pointless; and time would be illusion. Evolution must be an advance constantly towards free perfection—not continously, perhaps, but constantly. The design of perfection is left to chance. There is not, let me explain it, one single perfection out there, no definite far-off divine event towards which the whole creation moves. planned in advance of us, waiting to be fulfilled. There is in the universe simply the necessity of perfection, the inevasibility of it. The cosmos drives towards what I might call inspecific perfection, as the divine spark in a really gifted artist drives him to inspecific excellence in whatever he sets out to create. Neither is constrained in any sense except towards perfection.

We see, therefore, how the world is free, and yet also how it is determined; how it is given over to chance, to work out its own future for itself, and yet how it is teleogically circumscribed; how, in a word, it is both free-willed and deterministic.

We come now to the ethical implications in the perfection urge theory. In the light of the perfection urge, what is evil? The question, I imagine, from what we have observed in the foregoing pages,

is answered very easily. Evil is a mal-adjustment of the striving of the centre of perfection in man. Whatever disrupts or interferes with the operation of the perfection urge is an evil.

Now evil. of whatever nature, soon manifests itself in a kind of neurosis, if long enough persisted in. For the neurosis is nothing less than a block to the on-goings of the urges in the subconscious, or the result of a too great tax upon the capacity of the subconscious. The neurosis tends to put a stop to or weaken the springs of the forward urges, and is, of all things, most detrimental to their fufilment. All causes, therefore, that bring on a neurosis are reprehensible, for they work hardship and distress on the perfection in man and woman. Hence, suppressions, inhibitions, all kinds of checks and stops that bring on a neurosis, are to be done away with, as far as possible. Let us, on this account, pay more heed to the subconscious levels. The conscious levels will then be more readily adjustable.

All the evil in the world grows out of a lack of love for the cosmos, caused by a neurosis, which brings on an undeveloped, hampered, or destroyed centre of perfection. As a man approaches the cosmos, he adjusts himself to life and reality, he also approaches an understanding of the cosmos, love for the cosmos, fulfilment, beauty, expression. And when a man comprehends the cosmos and his integral part in it, he cannot suffer from evil, from neurosis, superior or inferior.

Pessimism, for instance, is a philosophy developed by the neurosis to explain itself—and even to justify itself. Pessimism is neuroticism. Optimism, on the other hand, is an attitude of philosophy which the urge to perfection in us naturally calls forth. The optimistic man is he who loves and has faith in life. Who sees progress, who finds good in his fellow beings, who discovers a principle behind scattered phenamena, who, in face of catastrophe, and under the

"bludgeonings of fate" keeps his head "unbowed." howsoever bloodied it may be. For the optimist there is even an ethical significance in the mobility of matter, in the swing of a planet, in the courses of the stars. "It is only in the temporal world, says Josiah Rovce, in his book on the spirit of modern philosophy, "that moment to moment, as the drama changes, there is of necessity restlessness, evil strife, and therefore a serious business involved. That the evil also, however real to the finite being. however lamentable or hateful from a finite point of view, has its place in the perfection of Self, this is what optimism means, and in so far it is right . . . the general moral order must contain that perfection in imperfection which Browning, in his best and most vital poems, was always striving to describe to us."

The perfection urge is the heart's desire of the world going towards its fulfilment. It is the fire in the brain of the genius, the light in the eye of the prophet, the love in the breast of the lover, the dream in the soul of the poet, the faith that he shall yet come upon truth, in the heart of the philosopher. The urge to perfection is everything that the world has been and is to be. It is the germinating stuff poured into the universe from the beginning of time.

PSYCHO-COSMOLOGY AND THE FOURTH DIMENSION

WITH the development of the psychic senses, a new conception of the physical universe will arise in the consciousness, through the new apperception gained in the subconscious. At such time, when it comes, we shall be able to get at the very heart-secret of the world, for we shall then be in a position to overcome the thousand and one barriers which sense-experience and an intelligence-derived knowledge have set up between us and Reality. We shall surmount the tyranny of time—and perhaps even the absolutism of space.

What, let us ask ourselves, is time? And in what relationship does it stand to space. Is time an objective reality, inherent in the mechanism of the cosmos, or is it, as Kant and other transcendental idealists have argued, only a subjective illusion posited upon the world. The question is not a simple one, though it may seem so off-hand. Because, though, it is true, we act in time, can measure time, know our world through time, and indeed, immerse our whole existence within time, we are not, nevertheless, prepared to say what time is. Whether, to repeat, it is something we have created in order to make intelligible what must otherwise result, to us. in an unintelligible (and indeed inconceivable) universe, or whether it is something we found already present in the nature of things-either possibility leaves room for speculation of the widest character. My own opinion leans towards the theory that time

is the result of a non-instantaneous vision of the world, an involuntary separation of space into convenient divisions—a before, a now, and an after: a recollection, perception, and postulation. And this we do for the sake of making it possible to deal with the world in a rational manner. The pure psyche, I am inclined to believe, the pure subconscious stream which is hardly touched by the flotsam of the consciousness, does not experience this division, does not know it even. And to the pure psyche, therefore, the past, present, and future co-exist, as they must co-exist in any mind to which we ascribe the attribute of omniscience. For, if we come to think of it, it is only the consciousness that has the faculty of remembering and forgetting. The subconsciousness, if and once it knows anything, knows it all the time, concommittantly with all that it shall know and all that it has known—that is to say, there can be no forgetting or remembering in the case of the subconscious, since there all things are present all at once. The psychic senses, therefore, when developed, and when they come to experience the true world (Reality) will experience it wholly, instantaneously, so that what we now know as past. as well as what we are to know as the future, will be all contained in the existing moment. In a word, the past is not something passed away, and the future is not something yet to be created, yet to be born. Both exist with the present, but with this difference: that they are at different points of the road, so to speak. Time is like a bridge over which the universe passes on its way towards perfection. The bridge does not cease to exist the moment one passes over it. Life could, therefore, following out this conception, go back over the bridge of our yesterdays if it were not destined irrevocably to go continually forward, even when it retraces its way.

Now, consciousness, as we know, operates in a three-dimensional universe—a universe in which

experience may be had only in three planes. And we have accepted the three-plane universe as the natural and only non-mathematically conceivable universe: but, we ought to be prepared to confess that such a universe may be lifted to an enormous degree by such an arbitrary restriction, for a universe which is infinite, as most of us concede it to be, may (nay, must) have infinite dimensions. When, therefore, I bring up the subject of a fourth dimension. I want to make it clear that the 4th is only a token of a possible 5th, and 6th, and 7th, and so on. The fourth dimension, when we attain it, will simply be a further door out of which we can look upon the cosmos—another window "opening up on the foam of perilous seas and faery lands forlorn." Reality must be won, grade by grade, wall by wall, like some inaccessible rampart. Once the limitations of our three dimensions are overcome. the limitations of four dimensions will be overcome likewise—and more easily, for we shall then have learned the use of a new and adequate instrumentality—our psychic senses. To gain a conception of Reality by way of our physical senses and intelligence is like trying to measure the distances of suns with compass and rule.

Psycho-Cosmology espouses the doctrine of an infinite universe, an nth-dimensional cosmos. It believes that we are but at the very beginning of revelations of the world over. As Claude Bragdon says, "everything which is to us transcendental exists nevertheless in some space. It is therefore possible that, by an intention of consciousness, we may be able to first comprehend, then to perceive as real, that which is now considered transcendent. To the grub, working its way up to the surface of the earth, that surface is transcendental; to the caterpillar, a later stage, the earth is real, and the free air becomes the transcendental; while to the butterfly, master of an added dimension, the threshold has

again receded,"—as it has for man. And so, the plane beyond the air becomes for us the transcendental.

Bragdon further believes that it is possible, by what he likes to call an "intention of consciousness" upon the fourth dimension, to push back gradually the psycho-physical boundary and capture, for sense, the now transcendental fourth dimension. This, the development of the psychic senses alone can make possible, I believe. This is the answer to the problem which must have risen in the mind of every fourth dimensionalist: how can we overcome the limitations of our three dimensional world? doubt Bragdon himself, conceiving the possibility of a fourth dimension, confessed to an inability ever to get to it. Psycho-Cosmology offers the solution, It is indeed impossible to hope to cope with the vast complex-simplicity of a universe, such as ours is, aided only with the puny senses and still punier intelligence with which we are endowed. But the psychic senses, derived from the subconscious, and being indeed part of the cosmos, will be able to know that cosmos. No consciousness can ever aspire to know it. One might as well claim that a moth, hailing a star, and desiring to get it, will eventually

It is clear that our knowledge arises from consciousness, and that consciousness, as Bragdon says, is everywhere and always conditioned by the vehicle of physical perception. It follows, therefore, that our knowledge is limited, and if not absolutely false, must be very unreliable. As set forth in the first chapter of this book, where attainment of absolute truth is not possible, all other intermediary certitudes become, as a consequence, deniable. We can never be sure of the world we live in until we have broken down all barriers of sense and intelligence, and seek to know Reality through the confirming instrumentality of the subconscious—the psychic senses.

To show the logicality of a fourth dimension, Bragdon reasons on an hypothesis of a twodimensional universe, and shows what conception a "two-space man" would have of such a universe. He says that such a two-space man "would come to conceive that the conditions of his existence demanded the presence of an extended wall of matter everywhere in contact with the objects of his world. He would infer also that these objects must have an imperceptible thickness in the higher dimension—that they might indeed conceivably (though invisibly to him) extend away into it. What seemed to him to be solids of his world might be, in fact, two-dimensional boundaries or cross-sections of three-dimensional solids in, or passing through, his space, in the same manner that in his world a one-dimensional line would be recognized as the boundary or cross-section of a two-dimensional square. Reasoning along these lines, he might conclude that he himself was but a two-dimensional cross-section of some three-dimensional body, the corporeal part of a higher being inhabiting threedimensional space; and the sublime faith might grow up in him that his unified consciousness had its home in planes of existence the nature of which. by his physical limitation to two dimensions, he would not be aware. If this train of reasoning is logic for a twospace man, exactly analogous suppositions may be formed by us with regard to fourdimensional space. We have a right to infer that our space is, as it were, an interval, a gap, in higher space. We may believe that there is a direction extending at right angles to every direction we know, and that our world and everything in it is sustained and environed by this boundary . . We may suppose that in some way unknown to us, all the objects of our world have an infinitesimal "thickness" in the higher dimension, that they are in reality three-dimensional projections or cross-sections of higher solids traversing our space. We may conclude, indeed, that our physical bodies are such projections of higher bodies—still our own—and that OUR ESSENTIAL SELVES HAVE THEIR HOME IN PLANES OF BEING, OF THE NATURE OF WHICH, BY THE LIMITATIONS OF OUR CONSCIOUSNESS, WE CANNOT BE AWARE.

The distinction between personality and individulity implied, if not actually made, by Bragdon should be noted. Personality may pass away, perish. But individuality endures. Psychical Research has tried to prove not the persistence of personality as the persistence of individuality—or, at least, that is what I believe Psychical Research has tried to do. And we can very well believe in the immortality of the individuality, when we consider that the individuality is the subconsciousness seeking incarnation in a consciousness; an ocean seeking outlet in a tributary. When the waters in a tributary are prevented from flowing on, they return to the mother sea; so when consciousness ceases, the individuality passes back into the subconsciousness. only to seek again another consciousness in which it may operate. And this constant seeking for incarnation is necessary, because only upon the contact of the subconscious plane with the phenomenal plane, will the psychic senses arise to experience the world; only when the subconscious is confirmed in its innate knowledge of Reality, by way of the psychic senses, which shall be in contact with the world, can Reality be known.

If personality, as Bragdon so well argues, is the projection on the physical plane of the individuality or higher self, a single individuality might project himself in many different personalities, separated from one another in intervals of what we know as time. Reincarnation may thus be conceived as the successive representations of a transcendental self. Consciousness being personal, subconsciousness (or

what some chose to call latent consciousness) is universal. And if personal consciousness arises as a result of the contact of the psychic individuality with the phenomenal plane, then life is none other than this, and death resolves itself into a passing out of the psyche (the individuality) from the stage of personal, phenomenal existence.

Now, the vaster our realm of conquered space, the more numerous the dimensions in which we can operate, the longer will individuality endure in personality, and hence, what we know of as life will become of greater term. To know Reality is to know endless life. And this is what the individuality is seeking—to know Reality, and thereby, to push death back further and further, until individuality becomes permanent in personality, and immortality is achieved.

We have been conquering space and time all along. Centuries ago, Europe and America, for example, were many months apart; later on, the distance could be spanned in so many days. Today the whole world of space is practically subdued to an instant by means of our wireless. Thus we see how time and space, the twin illusions which we have set up to help us understand the world, and which proved barriers, in a sense, are being removed bit by bit. Now, what is perceived simultaneously does not need to involve the conception of time altogether, but, "a mole surveying a hole would require time in which to do it. Therefore, that which is time to a lower grade of consciousness is space to us. Therefore, a higher grade of consciousness than ours. seeing all things simultaneously, would not require the conditions of time altogether. Therefore, the extension of our dimensions involves an elimination of time, as well as a diminution of space. This may be said to be the result of a cutting up of space. Reality is beyond space and time. Hence, only an instantaneous vision can know it. Such an instantaneous vision is what psycho-cosmology offers in the theory of the subconscious senses.

If, as philosophers affirm, says Bragdon, the visible world exists only in and for consciousness, if it is but the "perception of a perceiver", then for each conscious person there exists a different world. It follows logically, then, that these countless personal consciousnesses in which the three-dimensional perception of the world inheres may be thought of as so many three spaces going to form a higher or four-dimensional unity; i.e. the consciousness of humanity as a whole. For it is clear that humanity is higher dimensional in relation to the individual man, if we consider humanity in its totality. It has powers of which no single human being alone possesses. It is both old and young-and yet deathless. It is in all places at once, it sees all objects, hears all sounds, thinks all thoughts, experiences all sufferings, all delights. Now suppose a man to dwell constantly in the thought of this humanity. to identify all his interests with its larger interests. is it not thinkable that he might transcend the personal limitations and merge himself into the larger consciousness of which, indeed, he has all the while been a part?"

PSYCHO-COSMOLOGY AND THE NEW WAY TO TRUTH

EVERYTHING physical stems from the psychical. Everything psychical stems from the subconscious. Everything subconscious stems from the cosmic. Thus, every physical manifestation in the cosmos traces back ultimately to the original dynamo—the cosmos itself. This theory or principle of derivation is universally applicable. The origin is always present in the final aspect:

"There is no death. Daybreak is of the dark. The glow of vanished star-streams and old skies Still shines immortally from out of our eyes!"

We are not ends. We are emanations. We derive our energies from a source outside ourselves, as

from planets of their suns.

The principle of derivation may readily be illustrated by taking a familiar instance—the electric light. One who beholds the electric light for the first time would conclude that the generating power resided in the bulb. Such a person could not conceive that power might travel through a wire any distance from its resident source and be subjected at that end to almost instantaneous use. Yet, as we all know, this is exactly what takes place. The electric light traces back, if need be, to a battery or dynamo miles and miles away. And it is evident that we, by the turning of a key, the pulling of a string, the pressing of a button, call upon energies from remote sources. Now this battery or dynamo—where does it, in turn, derive its power? Does it

not resort to another resident source, outside of itself, and remoter? Exactly! And that other resident source is electricity. Now, how is electricity itself derived? From what mysterious source is it called forth and harnessed to the uses of man? Is it not by the gathering together of the invisible potentialities resident in the air. Do we not derive electricity, in a word, by drawing on the universal currents, the free cosmos?

It is the same with life: man draws his sustenance from other animals and from plants. Plants draw their nourishment from minerals in the earth and from the energies in the air, fed by the great sun. The sun, in turn, as well as all physical heavenly bodies, draws its heat and energies from the ultimate source: the cosmos.

Now, though it is true that everything physical traces back ultimately to everything cosmic, and is a part of the cosmos, the physical is not of the nature of the cosmic. That is to say, the physical. being removed so many degrees or levels from the cosmic, can only approach the cosmic through intermediaries, and thus can never be said to know the cosmic directly. That is why consciousness, which operates only in the field of the physical, cannot know truth, except as it immerses itself or become identical with the subconscious. Each level, indeed, can only set up a "rapport" with the next nearest level. Thus, the physical may only communicate or get in touch with the psychic; the psychic in turn may only know the subconscious: the subconscious alone may know intimately the cosmic. The subconscious, indeed, being in direct touch with the cosmic, and interflowing with it, may be considered as identical with the cosmic.

Now, every physical impression received by the conscious has its counterpart impression in the when we behold an object, we behold it with our subconscious, through the psychic. That is to say,

consciousness and with our subconsciousness-with our physical eye as well as with our psychical eye. The limitations which physical perception suffers in the consciousness, however, does not exist for the psychical senses in the subconscious. Thus, what the physical senses catch but partially (and they catch everything partially, perforce) the psychical senses know wholly. The physical sense is necessarily limited to impression, and to what Claude Bragdon calls the "intention of consciousness." The psychical sense, on the other hand, is limited. for example, I see anything physical with physical eye—a mountain or a forest, for example— I may get, at most, a photographic image of it. Not so with the psychical eye, which gives one a dynamic impression of it-which KNOWS the mountain or forest for what it really is. So if, looking out to sea, the physical eye catches the outlines of a ship, everything in the ship, on it, and around it. The psychical eye never gets a partial view as does the physical eve, because, by its very nature, the psychical eve pierces to the truth, and the time and space limitations therefore do not exist for it. The partial data given by the physical sight are irradiated into the subconscious by the psychical sight, so that the whole essentiality of the object stands revealed. One might call this power of the psychic as the "irradiation into the subconscious of physical impressions."

Now, the physical eye has been storing up in the consciousness of sun far away and near, which are known to us now merely as specks of light in the firmament. We know enough, however, to realize that these specks of light represent enormous suns, and under telescopes we have been able to see more of these remote bodies than possible to the naked eye alone. The telescope, however, is simply a projection of the physical eye, and carries on its limita-

tions. We cannot, therefore, no matter how much we succeed in perfecting these instruments, attain to a knowledge of what we gaze upon and wonder at. For, as previously pointed out, no physical instrumentality can know a psychical entity.

The physical eye is, indeed, the most powerful telescope of all, and it can trace to the very last detail in the remotest spheres, because the psychic eye, bathed in the subconscious stream, is thus of the nature of the cosmos. It does not function physically—a mode of operation as yet inconceivable to us. That is why nothing cosmic can remain hidden from or impervious to it. The fact that the psychic eye has this power of irradiation, this power to act dynamically, or rather, radio-actively upon a physical impression and unfold its essentiality in the subconscious, the essentiality which the physical cannot know, though it receive it, explains why the truth is passable to the intuitional levels, to the subconscious, which deals with life directly, whereas it may not be possible to the conscious. great discoveries in science, all the great solutions in mathematics, have been the result of a flash of intuition." Now intuition is simply another name for that part of the subconscious which runs over into the conscious. Intuition is the spark that darts across from one level to the other. Intuition is a sort of momentary psychic vision. And psychic vision is permanent intuition.

Psychic irradiation also explains how it is that the impression of a gleam of light from far-away suns, which in the consciousness remains but a gleam of light, may, in the subconsciousness, by the action of the psychic sense, unfold its essentiality until the whole mighty system which that part of light represented to us, is revealed. And that is why it is possible for man to know the uttermost ends of the cosmos, and to attain instantaneous

truth, which no acuteness and evolution of the conscious brain or senses may hope to attain in tens of thousands of years. And that is why the visions that I have had of other spheres, the things and people I have actually beheld there, the conversations I have heard, are conceivable now to my conscious mind, are indeed become at all intelligible.

Since a youth, I have had these super-visions of other worlds, and only until I evolved this theory of psycho-cosmology was I able to explain to myself the possibility of such visions. These were not dreams as we popularly know them, not figments of the imagination, but stern visions into a palpable reality such as could admit of no doubt as to their actuality. When I would rouse myself out of the state of semi-consciousness in which the trancevision held me, I would be aware of having delved only a little while ago into a source which was like nothing else experienced in the world. It was like taking a bath in a strange sea, whence one emerged completely rejuvenated. Or like being buffeted by divine winds. I know these visions to be genuine visions, true sight into a true reality, because they were so splendidly vivid, so unforgetable, so unlike all natural dreams or day fancies. It were as though I had come away from a city which I had just been to; as though indeed I had returned from

The undiscov'd country from whose bourn No traveler returns . . .

I have had these visions for many years, and until I evolved this theory of psycho-cosmology, nothing—no explanation of science or religion—would suffice me. I understood all along that there must be within me, as in all of us, some sort of sight which was as superior to our normal sight as day is to night; and that I could really see the goings-on of other worlds so plainly, so ungainsaidly, compelled me to believe that such insight could only

be possible by reason of the possession of a sense which eliminated time and space considerations in its apperception; that was limited in no possible manner; that was cosmic; that was divine. And I knew that I had but the nucleus of such super-senses within me, because I knew that knowledge is infinite, and that if I already experienced visions of other worlds through a partially-developed psychic sight-sense, I might, by an "intention of consciousness" develop also the auditory and olfactory psychic senses, and catch harmonies and odors that would, for the first time, reveal the true music of the spheres—such harmony as is only in immortal souls.

Now we have seen that the Perfection Urge tends towards the development within us of our potentialities. And the infinite potentialities within us are of this nature, that they seek constantly to attain to the level of the cosmic. The Urge of Perfection, therefore, administers inherently to our cosmic progression, just as by an "intention of consciousness" upon our betterment, we administer to it from without. Repressions, we have seen, are a stop to the forward-tending impulses, to the perfection urges arising in the subconscious. pressions have been found to block the development of the psychic senses; they are therefore stumbling stones in the way to truth, they prevent our rewinning of the cosmos. Just as civic perfection will find attainment in a workable internationalism, so psychic perfection will find its fulfilment in a kind of universal inter-vitalism, wherein communication of souls throughout the cosmos will be natural and simple.

The way to truth is only possible through the subconscious. Let us not forget this. We may grow more intelligent, we may become more scientific, but the truth will be as far from us as ever. Not thus can we attain to the conquering of Reality. The subconscious, on the other hand, being in flow with

the cosmos, by no effort at all, is already in possession of truth. And the use of the psychic senses, when they develop to their full stature, will be mainly one of confirming the subconscious in its great possession. By experiencing truth, the psychic senses will re-assure the subconscious in its knowledge, just as, by witnessing the performance of a play, we "pin down" the story we may have only read in book form. Truth must not only be known or possessed; it needs to be experienced and thus repossessed. What is implicit must be made explicit. The divinity in us can only awaken at the contact of a divinity outside of us.

In drawing the book to a close I desire to say that the hints I have thrown out here are by way of introducing a subject whose possibilities are numberless as they may prove astonishing. I know that I am but at the gateway to an enchanted domain, where the most glorious fruits of our souls'

desires await us.

There is no mistaking, let me repeat, this supervision potential within all of us, because time and again I have experienced it. Some years ago, when I first gave heed to the "still small voice" within, and concentrated on the area around the star Sirius. I began to see rivers and forests such as I never, in my most fanciful imaginings, beheld before; later I saw canals, houses, bridges, architecture-all of an amazing and well nigh indescribable grandeur. Later I beheld the animals and the inhabitants themselves. I remember a temple I have seen there—it is as vivid to me at this moment as though I had just seen it across the street. Indeed, I have too accurate and vivid a recollection of these visions to feel doubtful about their nature or their source. And I believe that thousands of us have the beginnings of similar psychic vision prompting us from within. I believe. if enough of us spoke of these things, did not fear to confess them and notes were then compared, we

might begin to put the phenomena on something like a scientific basis.

My theory of psycho-cosmology is an attempt to grapple with one of the mysteries of our lives. As a pioneer effort, it confesses to have given at best only suggestions rather than proofs. But I shall be satisfied if what I have written here will stir other thinkers to go further than I have in this direction. The visionary powers of the soul are a million-fold times greater than the dynamic powers of the soul. And the dynamic powers of the soul are astonishing, as we know.

Psycho-Cosmology will help us, I am convinced, to rediscover our divinity as no other science has or may. For it offers the key to our ultimate self-revelation. Through a complete unfolding of the subconsciousness, by way of the psychical senses, we may yet go riding over the universe in that golden chariot of stars of which the poets sing.

The psychic forces of ages and ages drive us ever onward towards fulfilment—for the centre of perfection never rests. They strive to reunite us to the infinite, just as the scattered nuclei in the heavens seek again union with the universal tide, whence they sprung. We are pushing from cosmic origins to cosmic finalities, never repeating ourselves, never retreating, never faltering for long, going forward even when we are going backward, and always arriving at a more intimate knowledge of our souls.



INDEX

Abrahams, Dr. K.	113
Adler, Dr. Alfred	17, 19, 21, 22, 23, 24
Atomic Theory	
Aura	132, 144
Auto Eroticism	
Association Test	6
Barnard	89
Besant, Annie	
Beresford, J. D.	
Blavatsky, Madame	
Bragdon	195, 196, 197, 202
Brittan, Dr. S. B.	144
Breuer	
Brill, Dr. A. A.	
Brittan	
Brooks, Van Wyck	
Browning	
Brugson, Henri	
Burrow, Dr. T.	8, 59, 60, 69
Cannon, Professor	131
"Censor"	49, 50, 51
Child Sex Life	11. 51
Complex	3, 17, 41, 63, etc.
Christian Science	100
Darwin	11. 36. 150
Day Dreams	
Dreams	5, 7, 42, 61, 86, 87, 92
Ellis	11. 80
English Psychoanalysts	
209	
207	

INDEX

"Erotic Motive in Literature"	15
Flan Vital 127 183	
"Ego Consciousness"	18
Evolution36, 150,	189
, ,	
Fear, a poison	131
Ferenczi, Dr. S.	49
Fixation	113
Freud1, 5, 24, 25, 42	. 44
Fechner, Dr141, 172,	
Frink56, 76,	175
, , ,	
Haberman60,	104
Henley	188
Hug-Hellmuth, Dr. H. von	12
Hypnosis	5
TAT PATOSAS	4,7
Tufanianian Camalan	115
Inferiority Complex17, 18,	37
Incest	89
Insomnia	203
Intuition	43
Interpretation of Dreams	144
IIIOda	144
7	400
1 mm m m m m m m m m m m m m m m m m m	100
Jeliffe, Dr. S. E	
Jones, Dr. Ernest	76
Jung, Dr. Carl G2, 5, 6, 26, 27	, 31
Kant167,	192
Keller, Helen	106
Kempff, Dr. E. J.	8
Lay, Wilfred	12
Leadbeater, C. W.	101
Le Bon, Gustave	120
Libido,28, 29, 56,	68
Lodge, Sir Oliver143,	148
Loeb	123

INDEX	
McDonald, Professor	131
Meyers	179
Meyers "Miss Miller"	, 32
Muensterberg, Professor	104
Neurasthenia87,	116
Neurosis	179
"Neurotic Constitution"	17
Normal Type	6
Oedipus Complex15, 52, 117,	211
"Ordeal of Mark Twain"	15
Onanism	12
Ouspensky	138
D	127
Pasteur	205
Perfection Urge	9
Plato	168
Phobias3,	112
Prince, Dr. Neviton	105
Psychic Energy120, 124,	130
Psychic Senses 168,	170
Psychic Surgery	2
"Psychoanalysis and the Novel"	14
Psycho Cosmology151, 159,	165
Psychopatherapy101, 102,	103
Putnam, J. J.	8
Radio-activity	143
Reaction	6
Repressions4, 40, 55, 69, 137,	177
Royce	191
Sadism	12
Schelter	
Schopenhauer	178
Sex Symbolism63	, 61
Sex Urge	38
Simon, Dr. Carleton	89

Solomon, Dr. Myer	72, 75
So. California Association of Applied	Psychology 8
Chimpelesa	6
"Studies in Hysteria" Special Definitions Subconscious	3
Special Definitions	152, 153, 154
Subconscious	4, 5, 6, 9
Teleology	173
"Totem and Taboo"	13
Transfer	173
Von Hartman	178
Wish Fulfilment	49, 64, 65
Worcester, Elwood	101, 102





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